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Homo.

Man: the problem of the ages



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M A N :  
THE PROBLEM OF THE AGES

To  
A VERY PRECIOUS 'PROBLEM'  
N.M.

✓  
MAN: THE PROBLEM  
OF THE AGES

A Theo-Philosophic Treatise

BY

“H O M O”

LONDON

FRANCIS GRIFFITHS

34, MAIDEN LANE, STRAND, W.C.

—  
MCMXIV





A bending staff I would not break,  
A feeble faith I would not shake,  
Nor even rashly pluck away  
The error which some truth may stay,  
Whose loss might leave the soul without  
A shield against the shafts of doubt.  
And yet, at times, when over all  
A darker mystery seems to fall,  
(May God forgive the child of dust,  
Who seeks to *know*, where Faith should *trust!*)  
I raise the questions, old and dark,  
Of Uzdum's tempted patriarch,  
And, speech-confounded, build again  
The baffled tower of Shinar's plain.

WHITTIER.



## PREFACE

Dr. Marshall P. Talling, in his excellent work, "The Science of Spiritual Life," writes: "That mighty changes are taking place in the religious conceptions of Mankind no one can deny. To use Mr. A. J. Balfour's phrase, 'a bloodless and almost unperceived revolution' marks the present era. Equally certain is it that, *in the direction of science*, lies the common and irresistible trend of thought."

That the intellectual crisis and theological unrest, which Mr. Balfour, but yesterday, referred to as a "bloodless revolution," is, to-day, much more pronounced, and much more generally perceived, many eminent authorities have borne abundant witness; but, perhaps, the most striking appears in "*The New Alinement of Life*," from which I quote the following:

"There is a Religious, a Philosophical, and a Political Renaissance, so to speak, that has come

\* Ralph Waldo Trine (George Bell and Son).

into being among us. It is unquestionably of a very definite and clear-cut nature. It is more far-reaching in its scope and its influence than the Renascence of history, in that it is practically world-wide in its inclusiveness.

“There are new laws and forces that we are coming into the knowledge of, that are changing the very foundations of life, and that are leading, for many, to a more effective, a saner, a sweeter, and a more lighted-hearted way of living. There are new lights that are illumining the minds, and that are kindling with a warmer glow the hearts,—and that are, therefore, changing and renewing the outlook—of the lives of men and women everywhere. We are discarding many old and too-long-held, they say, half-truths, once of value, now a hindrance, for better founded newer truths. . . .

“Modern scientific discovery, Darwin with his epoch-making theory of evolution, archæological findings of most significant import—all have combined during the past fifty years or so to throw streams of converging light into early beginnings. The result is that many sections of foundations have crumbled, and an infallible Pope, an infallible Bible, an infallible Church have gone forever.

“An intense earnestness in the quest of Religion

—a religion of the spirit that relates itself intimately to the affairs of everyday life, is animating vast numbers of men and women everywhere, and is making them profoundly dissatisfied with modern Ecclesiasticism with many of its now untenable tenets. . . . Thinking men and women everywhere are therefore demanding that there be a complete re-formation of Christian faith to meet the light and temper of the times.”

Recognising the gravity of the crisis, and the need for clear guidance, it is my purpose to attempt a consistent philosophic re-statement of fundamental Truth, wholly in the light of modern scientific discovery, and in accord with the facts of history and experience.

This work will comprise a short series of volumes to be issued at intervals, each bearing a distinctive title, and each in itself a complete thesis.

It is intended for students and serious-minded laymen, rather than for experts—though, I trust, it may also be of some interest to the latter. Further, I make no claim to an exhaustive treatment of the great subjects to be considered in this and subsequent volumes; but rather to submit a series of brief theses on the sublime truths that underlie the doctrines of Christianity—it is a modern view, as distinct from the traditional view;

the chief aim being to state simply and succinctly the main facts that relate to Man—his origin, his development, his destiny; or, the whence, what, and whither of Man.

The present volume is in the nature of a general survey; in the course of which our attention will be directed to the consideration of the origin and essential nature of Man: his relation to the universe, and to God who is the author and sustainer of the universe.

Where I may seem to dogmatise, I beg my readers to note that this is far from my intention. I speak merely with strong conviction of Truth as it appeals to me.

Doubtless there are some, perhaps there are many, faults in the affirmation made and published herein, both in the substance and in the form in which it appears. Indeed, one is painfully conscious of the limitations of the human intellect, and of one's own disabilities in particular. For now "We see things as if in a mirror and are puzzled." Further, language is inadequate to express that of which we are clearly conscious, or which we conceive to be Truth; for the great verities are practically incapable of exact statement.

Finally, we are all merely *seekers* after Truth—though all have some truth: for that "Light that lighteth every man" is a tiny shaft of that

pure light of Divine Truth whose effulgent glory shineth evermore unto perfect day.

No man can justify his claim to a monopoly of wisdom—for no man is infallible! He who thinks he has the whole truth is surely the farthest from his goal.

But each may add something to the knowledge of the world; and, if this little work but contain some tiny seeds of truth that shall be developed and perfected by others, I am content. And if I could know that my simple message had proved to be the echo of the voice of the *All-Father*, as He calls to some earth-born son of Heaven, awakening him from the slumber of ignorance to conscious recognition of the Divine Fatherhood, and to the glad response of filial obedience, this would indeed be the realisation of my highest ambition.

HOMO.

London, May, 1914.





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MAN:  
THE PROBLEM OF THE AGES.

CHAPTER I.—“ I.”

Awake, my St. John! Leave all meaner things  
To low ambition, and the pride of kings.  
Let us (since life can little more supply  
Than just to look about us, and to die)  
Expatriate free o'er all this scene of Man;  
A mighty maze! But not without a plan.—POPE.

Man is not born to solve the problem of his existence,  
but he is born to attempt to solve it, that he may keep  
within the limits of the knowable.—GOETHE.

We are the miracle of miracles—the great, inscrutable  
mystery of God.—THOS. CARLYLE.

## CHAPTER I

### “ I.”

Flower in the crannied wall,  
I pluck you out of the cranny,  
Hold you in my hand,  
Little flower, root and all—  
And if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.  
TENNYSON.

Thus, in inimitable language, so simple, yet so profound, so expressive of that deep longing, **THE** which is innate in the constitution **PROBLEM OF** of our being, to probe the very **THE AGES.** heart of the Universe, the great poet-philosopher states what may be termed the most momentous Problem of the Ages.

It has been well said that “Man is the chief mystery in a world where all is mystery.”\* The strange complex nature of Man, his origin, his development, his destiny, are problems that have

\* “The Protoplast,” E. C. C. Baillie, Fifth Edition, p. 81.

arrested the attention of the world's greatest intellects—for, “All men who are worth anything, feel that they have to *know*, as well as to live; that to eat, drink, and make merry, is not the end of existence;”† and, while man marvels at all he sees from the cradle to the grave the deepest wonder, the problem of problems, most entrancing, most profound, is still *himself*.

In ancient Greece, the famous temple of Apollo, at Delphi, is said to have borne the inscription “Know Thyself.” It is probable that the name of the author of this striking admonition is unknown; but **THE WATCHWORD OF SOCRATES.** it has been immortalized by the greatest of all philosophers, Socrates, who, on reading the inscription, was inspired thereby with the idea that, as Pope puts it, “The proper study of mankind is Man.” Henceforth, the watchword of Socrates was “*Man know Thyself*”—a fitting phrase in which to express The Problem of the Ages. To what purpose this good man devoted his life to the study of this greatest of problems is known, in its farthest reach and ultimate result, to Him only who is the fount of all wisdom.

I have stated the Problem in the classic phrase

† “The Pathway to Reality,” R. B. Haldane, Book I, p. 7.



“Know Thyself.” Now it is important to note that we must first *discover* a thing before we can gain *knowledge* of it. Hence, Man may gain much knowledge of that which is already manifest that which is visible to the physical eye, and, in particular, he may gain much knowledge of physical Man, without knowing *himself*, the real Man, the true *ego*, which is not at first manifest, because it is spiritual, and, therefore, invisible.

**DISCOVERY  
AND  
KNOWLEDGE**

But when we discover a thing, whether visible or invisible, material or spiritual, that thing becomes manifest to our consciousness, and, from this point, knowledge begins.

To state the matter simply and succinctly: ‘Discovery,’ in relation to the human ego, is just the *awakening to Spiritual consciousness*. ‘Knowledge’ is a new *perception* and is the result of divine revelation. For, as Frederick Myers says: “Discovery opens the door to revelation”—and *revelation* informs, illumines, and *results in knowledge*.

My readers will, I trust, bear with me, in this general survey, when I add, with all reverence, that the importance of this differentiation between ‘Knowledge’ and ‘Discovery’ lies in the fact that for Man to discover *himself* is to discover *God!*

Was it not in the light of this truth that Tennyson was inspired to write the beautiful lines which stand at the head of this chapter?

And could it have been other than a gleam of the same sublime truth that illumined the subconscious recesses of the mind of **THE TEACHING OF SOCRATES.** Socrates, when he exhorted his fellow man to ‘know’ himself? Surely, to interpret otherwise the call to Mankind of this heroic pioneer of truth, is to miss the purport of the exhortation, which, to the writer, and doubtless, to many other seekers after Truth, rings with the music of the Voice Divine.

However this may be, it would most certainly appear that Socrates lived and died for the truth that **MAN IS A SPIRIT.**

Those of my readers who may be familiar with the works of Plato will readily recall the graphic description which this ancient historian gives of the last scene in the life of his great master, as he sits on his pallet in a Athenian dungeon, waiting calmly the arrival of his executioners with the fatal hemlock, and discourses freely with his friends, who have assembled to pay their last respects to him whom they have learned to love and to reverence.

In the midst of the discourse, one, Crito, by

name, inquires: “But how shall we bury you?”

“‘Just as you please,’ replied Socrates, ‘if you can catch me, and I do not escape you’; and, at the same time smiling gently and looking round on us he said: ‘I cannot persuade Crito, my friends, that I am the Socrates who is now conversing with you, and who methodizes each part of the discourse; but he thinks that I am he whom he will shortly behold dead, and asks how he should bury me. But that which I sometime argued at length, that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed, this I seem to have argued to him in vain, though I meant at the same time to console both you and myself.’”\*

Thus, the persistence of human life after or beyond the great catastrophe called ‘death’ lies at the very heart of Socrates’ exhortation to Mankind: and, when this wise man of Greece said, “Man know Thyself,” he meant, know thyself as something more than physical know thyself as a deathless spirit.

Along the path of this bright gleam of Truth towards the greater Light whence it proceeded, a new and more glorious manifestation of Truth

\* “Plato’s Works” (Bohn’s Classical Library),  
Vol. I, p. 124, Henry Cary, M.A.

has appeared on the horizon of Man's spiritual vision, to wit, that both God and man are not only of the same essence, but, as I shall endeavour to show, that principle in Man which calls itself “ I ” is not wholly distinct and separate from, but *one* with God—the Supreme Self-conscious Personality, who is the one and only Eternal Reality, the centre and the circumference of all things.

Since I wrote the foregoing, an article from the pen of Dr. Anderson, entitled, “The Christ of Spiritual Experience,” has appeared in the columns of “The Christian Commonwealth.” It contained some striking statements bearing on the subject under discussion, from which I quote the following:—

Says Dr. Anderson: “Knowledge of the Personal Self”—by which the writer means, the visible or physical body—“is not true knowledge” . . . corresponding to the phenomenal self, the self as *known*, there is the phenomenal universe; and, corresponding to the real or permanent self, the self as *Knower*, is the universal self, the Supreme *Knower*. In other words, corresponding to the Christ within, is the Christ without—the cosmic Christ of Paul, in whom all things consist, or stand together; and the day of days for the soul—

the great day in the feast of life—is when the consciousness or realisation comes that THESE TWO ARE ONE. This is the supreme affirmation of spiritual experience. . . . “The real self is a ray of the Divine Light, a spark of the Divine Fire.”\*

I am glad, also, to quote the Rev. R. J. Campbell, in support of my own point of view. He explicitly states, in one of his most impressive discourses: “As is our vision of God, so is ourself knowledge.”†

Further, to state the matter in purely philosophic phraseology: “The human self is a life with a

**IF MAN** meaning.”‡ Hence, I venture to **WOULD KNOW** suggest that, if Man would know **HIMSELF.** himself, he must discover the Alpha of life—the Infinite Reality in and *behind* all finite phenomena. Further, he must know that Infinite Reality as the very soul of that phenomena of which he is himself a part. Or, to state the case in other phrase: If Man would know himself in his true relation to that Infinite Reality, if he would know his place in the great

NOTE.—Dr. Anderson explains that, by the term ‘Christ,’ in the above connection, he means “The Higher Self in every individual man.”

\* “The Christian Commonwealth,” Vol. XXX, p. 630.

† “Revelation Marifold” (A sermon published in “The C.C.,” p. 710).

‡ “The Pathway to Reality,” R. B. Haldane, Book I, p. 7.



cosmic process, the purpose of his existence, and his destiny, there is but one sure foundation for such knowledge of ourselves, and that is the fact of the Divine Immanence.

By the recognition of this fact, and this only, by the humble and wholehearted submission in thought and conduct to this Divine Principle, is it possible to gain a true conception or realisation of life, which is the groundwork of all real progress, all spiritual progress—the royal road to self knowledge, self reverence, self control, which “lead life to sovereign power.”

On the other hand: A false conception of life can never lead to self knowledge; but must result in false living, in long years of weary wandering in the wilderness of misdirected energy, until such time as the light of Truth dispel the mists of ignorance, and guide the errant soul to its kingdom and its King.

What, then, is the result of Man's search! Has he discovered himself—does he *know*? Has he solved the Problem of the Ages?

**THE SCOPE  
OF  
OUR INQUIRY.**

I have already suggested some possible solutions, but shall endeavour to answer these questions, in greater detail, by summarising the findings of physical science, and the deductions and conclusions of philosophy and theology.

MAN AND THE UNIVERSE.

CHAPTER II.—EVOLUTION.

CHAPTER III.—LIFE.

- I. Scientific View.
- II. Philosophic View.
- III. A Symbolic View.

Through the vastness, arching all,  
I see the great stars rise and fall,  
The rounding seasons come and go,  
The tided oceans ebb and flow;  
The tokens of a central force,  
Whose circles, in their widening course,  
O'erlap and move the universe;  
The workings of the law whence springs  
The rhythmic harmony of things,  
Which shapes in earth the darkling spar,  
And orbs in heaven the morning star.  
Of all I see, in earth and sky,—  
Star, flower, beast, bird,—is it the same  
Which thrills the universal frame,  
Whereby the caverned crystal shoots,  
And mounts the sap from forest roots,  
Whereat the exiled wood-bird tells  
When Spring makes green her native dells?  
How feels the stone the pang of birth  
Which brings its sparkling prism forth?  
The forest-tree the throb which gives  
The life-blood to its new-born leaves?  
Do bird and blossom feel, like me,  
Life's many-folded mystery,—  
The wonder which it is TO BE?  
Or stand I severed and distinct,  
From Nature's chain of life unlinked?  
Allied to all, yet none the less  
Prisoned in separate consciousness,  
Alone o'erburdened with a sense  
Of life, and cause, and consequence?

WHITTIER.



## CHAPTER II

### EVOLUTION.

Say first, of God above, or man below,  
What can we reason, but from what we know?  
Of man, what see we but his station here,  
From which to reason, or to which refer?  
Thro' worlds unnumber'd tho' the God be known,  
'Tis ours to trace Him only in our own.—POPE.

(i.) The history of Man is bound up with the history of the physical universe: it is the history of that great world-drama in which Man is the principal visible actor.

With the dawn of consciousness, Man's attention was first directed to an examination of his immediate surroundings. Later, as he spread himself over the planet, his intellectual faculties developed and expanded, and, with each advance, his mental vision became more distinct, his conception of the things he saw more definite, and he began to formulate theories of the universe about him—as to its nature, its genesis, and its development.

Some of the more illumined intelligences among the human family, impelled by an over-mastering desire for knowledge, devoted their lives entirely to meditating on, and to the discussion of, the problems that confronted Man.

These great thinkers collaborated with others who devoted their attention to the careful examination of physical phenomena, and, together, gave to Mankind profound philosophies, and established great sciences.

“When human creatures began first to look about them in the world they lived in, there seemed to be no order in anything. Days and nights were not the same length. The air was sometimes hot and sometimes cold. Some of the stars rose and set like the sun, some were almost motionless in the sky, some described circles round a central star above the north horizon. The planets went on principles of their own, and in the elements there seemed nothing but caprice. Sun and moon would at times go out in eclipse. Sometimes the earth itself would shake under men’s feet, and they could only suppose that earth and air and sky and water were inhabited and managed by creatures as wayward as themselves.

“Time went on, and the disorder began to arrange itself. Certain influences seemed beneficent to men, others malignant and destructive,

and the world was supposed to be animated by good spirits and evil spirits, who were continually fighting against each other, in outward Nature and in human creatures themselves. Finally, as men observed more and imagined less, these interpretations gave way also. Phenomena the most opposite in effect was seen to be the result of the same natural law. The fire did not burn the house down if the owners of it were careful, but remained on the hearth and boiled the pot; nor did it seem more inclined to burn a bad man's house down than a good man's, provided the badness did not take the form of negligence. The phenomena of Nature were found for the most part to proceed in an orderly, regular way, and their variations to be such as could be counted upon. From observing the order of things, the step was easy to *cause and effect*. An eclipse, instead of being a sign of the anger of Heaven, was found to be the innocent and necessary result of the relative position of sun, moon, and earth. The comets became bodies in space, unrelated to the beings who had imagined that all creation was watching them and their doings. By degrees, caprice, volition, all symptoms of arbitrary action, disappeared out of the universe; and almost every phenomenon in earth or heaven was found attributable to some law, either understood or

perceived to exist. Thus Nature was reclaimed from the imagination. The first fantastic conception of things gave way before the moral; the moral in turn gave way before the natural, and at last there was left but one jungle where the theory of law had failed to penetrate—the doings and characters of human creatures themselves.”\*

Thus were the labours and researches of Man rewarded; thus did Man emerge from the primeval forests of ignorance towards the broad expanse of

**THE GREAT DISCOVERY.** a clearer vision, ever approximating more really to eternal Truth—though his progress was slow and painful, and though he had often to retrace his steps, abandoning the old paths for new and surer ways towards the goal of his ambition—until, one day, he awoke to discover in the wonderful mirror of Nature a reflection of himself.

Henry Drummond tells of this great discovery in the following dramatic statement:

“Science for centuries devoted itself to the cataloguing of facts and the discovery of laws. Each worker toiled in his own little place. The geologist in his quarry, the botanist in his garden, the biologist in his laboratory, the astronomer in his observatory, the historian in

\* “The Science of History” (Froude’s “Short Studies on Great Subjects,” pp. 4—5).

his library, the archæologist in his museum. Suddenly, these workers looked up, they spoke to one another, they had discovered a law, they whispered its name: it was *Evolution*. Henceforth, their work was one, science was one, and mind which discovered the oneness was one.”\*

But what is Evolution, and in what respect may it be claimed that Man is reflected in this mirror of Nature?

Evolution, as generally understood, is merely a biological term employed to express the process of development from simpler to more complex forms.

**EVOLUTION  
NOT A CAUSE  
BUT A PROCESS.** But the discovery of this great cosmic process is of paramount importance, in as much as it enabled Man to trace the manifestation of organic life, in both the vegetable and the animal kingdoms, back to its genesis—which is, in each case, precisely the same.

“There is no manifestation of life which does not contain, in a rudimentary state—either latent or potential,—the essential characters of most other manifestations.”†

Hence, the conclusion that “LIFE, ALL LIFE, HIGHER OR LOWER IS AN ORGANIC UNITY. Nature may vary her effects, may introduce qualitative

\* “The Ascent of Man,” p. 12.

† “Creative Evolution,” Henri Bergson, p. 112.



changes so stupendous as to make their affinities with lower things unthinkable; but she has never relaid the foundations of the world. Evolution began with protoplasm, and ended with Man.”\*

Admitted, that Science is still without explanation of the beginning of life *in* protoplasm: but I take it that the above statement has reference solely to the object universe. This, at any rate, is the sense in which it is employed in this place. Hence, the term ‘genesis’ must be understood to mean, not the beginning of life—for it has no beginning—but merely the *first form* in which life was manifest on the physical plane.

Further, Man is not, of course, the end of the process but merely the *last form* in which life has become manifest on the physical plane, for LIFE IS A PERPETUAL BECOMING.

“Creation, then, is here conceived not as a finished but as a continuous process. . . . A concluded creation . . . could only signify an exhausted universe and a dead Deity. What do the theories of energy and evolution mean but the continuance of the creative process?”†

This process of development cannot be explained: all that can be said is that it is carried

\* “The Ascent of Man,” Henry Drummond, p. 15.

† “The Philosophy of the Christian Religion,” Principal A. M. Fairbairn, D.D., L.L.D., p. 59.

out by the wonderful mystic portentialities that are latent in the lowest known form in which life is manifest, viz., protoplasm. Evolution is not, therefore, a cause! Indeed, as we have already noted, *ultimate* origin, absolute beginning, is unthinkable.

Further: That which is evolved must first have been *involved*; for "No development ever gives more than what is hidden in the new germ which engenders it."\* All Man can do is to trace the development of the several forms of organic life to a certain boundary line, to what appears to be the first form in which life was manifest on this plane. Having done this, the important discovery has been made that its genesis is fundamentally the same in both the animal and the vegetable kingdoms.

"But," says Henry Drummond, "the miracle of Evolution is not the process but the product. Beside the wonder of the result, the problem of the process is a mere curiosity of science. For what is the product? It is not mountain and valley, sky and sea, flower and star, this glorious and beautiful world in which Man's body finds its home. It is not the god-like gift of Mind nor the ordered cosmos where it finds so noble an exercise for its illimitable powers. It is that which of all

\* "Outlines of a Philosophy of Religion," Auguste Sabatier (Authorised translation by the Rev. T. A. Seed), p. 145.

other things commends itself, with increasing sureness as time goes on, to the reason and to the heart of Humanity—*Love*. Love is the final result of Evolution. This is what stands out in Nature as the supreme creation. Evolution is not progress in matter. Matter cannot progress. It is a progress in spirit, in that which is limitless, in that which is at once most human, most rational, most divine.”\*

(ii.) So far, however, we have only discovered the origin of physical Man; for it was the reflection of this material body of ours which Man beheld in the mirror of Nature.

Not a wonderful vision in itself; not, at first glance, very inspiring; but, when one contemplates all that is involved in the discovery, the grandeur of the view, as we look down the vista of the ages, captivates our mind and inspires awe and reverence.

Further, it is important to note in passing, that the acceptance of the great biological facts expressed by the term ‘Evolution,’ revolutionizes Man’s thinking; it gives to him a new and more rational outlook on life; it gives a new impetus to development. For, though more than ever conscious of imperfections and disabilities, when we “remember the pit whence we were digged” and consider the progress already made in the ascent of the human

\* “The Ascent of Man,” Henry Drummond, pp. 149—150.



family, a new spirit of hope is quickened within us, and new aspirations fire the soul.

(*iii.*) I have said that what Man saw, or, perhaps, more correctly, what Man recognised, in the mirror of Nature, was merely a reflection of his external or physical body.

We know ourselves to be more than physical. MAN IS THE CROWN AND GLORY OF THE GREAT COSMIC PROCESS, as manifested here, and is endowed with distinctive faculties which are collectively termed personality. Man is spirit, begotten of God—the primordial and eternal Spirit of the universe—the impress of whose divinity he bears, and whose holiness, and love, and wisdom, and power, are enshrined in the inherent potentialities of his nature.

But this knowledge did not come to Man all at once. Hence, having traced the manifestations of life to a given boundary,—the utmost limit of our present knowledge—which we have ventured to term the ‘first form’ in which life was manifest on this physical plane; having discovered what would appear to be the fundamental unity of all organic life, Man’s next inquiry was as to the nature and the source of that life.

## CHAPTER III

### LIFE.

“Where is he who knows?  
From the great deep to the great deep he goes.”

#### I.—SCIENTIFIC VIEW.

What is Life? Kant defines it as “The capacity of a substance to set itself in action by virtue of an internal principle.”

Spencer calls it ‘*Energy.*’ He speaks of the “Infinite and Eternal Energy from which all things proceed.”

Psychology, one of the newest departments of science, affirms that Life is not matter, but spirit; a mighty force—and something more: **NATURE** something that cannot be handled; some-  
**OF LIFE.** thing that cannot be seen. Indeed, matter is said to exist solely as the manifestation of spirit. The former, by its very constitution is subject to change and decay, and

is, therefore, *transient*: the latter is essentially permanent and persistent, and may, therefore, rightly be termed *eternal*.

If, then, Life, as we know it, is spirit, if, as we have suggested in a preceding chapter, Life be one and indivisible, if all Life emanates from the same source, that source may be termed the Infinite Spirit of the universe, which, or whom, a previous generation called the '*Great First Cause*.'

To invert the statement: If that 'Great First Cause' be the only Life that is, or ever was, the only vital energy of the universe, it must, in greater or less degree, be immanent in all life. This is an important conclusion of which we shall take full cognizance a little later.

But to continue the inquiry: If Life be spirit—non-material—is it a force, only a force, or has it personality? A somewhat startling inquiry, I admit,—especially in the briefer setting of the marginal note.

**IT OR HE?** Nevertheless, I employ the phrase advisedly. Lest, however, the limited alternative should lead to misapprehension in the mind of the reader, let me hasten to add, that the phrase 'It or He?' is not intended to apply to life in all its aspects, but solely to the general aspect of life at its origin—the great central Principle, the Life of all life.

Regarding this aspect of the inquiry, the various

schools of thought may be grouped into two great divisions, the fundamental theories of which, as to the character of Life at its source, may be expressed, respectively, by the terms 'personal' and 'impersonal.'

What, then, is the consensus of opinion upon this profound problem. Is Life a *personal* or an *impersonal* principle?

It may be remarked that the question I have propounded is expressed in terms more philosophic than scientific. In this I may seem to anticipate the succeeding section, which deals exclusively with the Philosophic view. Nevertheless, I submit that it is not altogether out of place, for the Scientific view must necessarily comprehend the findings of Theology as well as those of Physics and Biology.

Further, at some points, it is difficult to differentiate between Theology and Philosophy. This is significant, and suggestive of the essential unity or Truth.

Permit me, therefore, to repeat the inquiry: Is Life a *personal* or an *impersonal* principle?

First, we note that Science has established beyond all doubt, that nothing happens by chance. There is no effect without a cause; law and order, purpose and design, are manifest throughout the vast universe. Then, that which has been termed

**SCIENCE  
AND THE  
COSMOS.**

the 'Great First Cause' must be, as we have already inferred, something quite other than blind impersonal force. What then? For answer, we must turn again to the phenomenal life of the physical universe.

Says Dr. Alfred Russel Wallace: "Every form of evolution, and pre-eminently that of the organic world . . . pre-supposes the existence not only of matter—itsself a thing whose nature is becoming more and more mysterious and unthinkable with the advance of physical science—but of all the vast complex of laws and forces which act upon it—mechanical, physical, chemical, and electrical laws and forces—all more or less dependent on the still more mysterious, all-pervading ether. Thus, the universe in its purely physical and inorganic aspect is now seen to be such an overwhelmingly complex organism as to suggest to most minds some vast intelligent power pervading and sustaining it."

Again, "When we pass from the inorganic to the organic world, governed by a new set of laws, and, apparently, by some regulating and controlling forces altogether distinct from those at work in inorganic nature, and when, further, we see that these organisms originated at some definite epoch when the earth had become adapted to sustain them, and thereafter developed into two great



branches of non-sentient and sentient life, the latter gradually acquiring higher and higher senses and faculties till it culminated in Man—a being whose higher intellectual and moral nature seems adapted for, even to call for, indefinite development—this logical necessity for some higher intelligence to which he himself owes his existence, and which alone render the origin of sentient life possible, will seem still more irresistible.

“The preceding remarks are intended to suggest that the theory of evolution, combined with the quite recent and very startling advances in physical science, so far from making the universe around us intelligible as a self-sustaining and self-existing whole, has really rendered it less so, by showing that it is infinitely more complex than we had formerly supposed; and further, that matter itself, instead of being, as we once believed, a comparatively simple thing, eternal and indestructible, it is in all its various forms subject to decay and disintegration. We now see that the only thing known to us that we can conceive as having unending existence is mind itself, and, just as Darwin’s theory of Natural Selection has opened up to us an infinite field of study and admiration in the forms and colours and mutual relations of the various species of animals and plants, so does modern science open up to us new and unfathom-

able depths in the inner structure of matter and of the cosmos, and thus compels us more and more to recognise a mental rather than a mere physical substratum to account for its existence.”\*

Thus we conceive that Man, the highest known form of organic life, is the crown and glory of the wonderful cosmic process, and may be rightly termed the *supra-phenomenal* life thereof.

Further, we note that he alone, of all sentient life on the physical plane, is a self-conscious, self-directive, personality.

Now, on the principle that like begets like, it is reasonable to infer that the so-called ‘First Cause,’ must possess like personality, but, as author and origin, transcendently higher, both in character and degree.

Thus, finite personality in the ‘created’ predicates infinite personality in the ‘Creator’—  
**for FINITE BEING CANNOT BE OTHER  
 THAN THE LIMITATION OF INFINITE  
 BEING**—and we no longer refer to the Great First Cause as ‘It,’ but ‘He,’ the Creator, whom we designate God!—the Infinite and Eternal Being, that goes far out and beyond our widest and loftiest conception.

. . . . .  
 \* Harmsworth’s “History of the World,” Vol. I,  
 p. 92.

In the foregoing View, I have employed terms which, though perfectly clear and intelligible to those whose point of view is that of an older school of theology, many of my readers will, doubtless, take exception to them as inadequate and unsatisfactory. Such terms were, however, unavoidable, in a comprehensive survey of Man's conceptions of the nature and origin of Life.

Nevertheless, I trust that few, if any of my readers, will wish to retain the more archaic terminology, when they have carefully considered the subject in the light of Philosophy, and, particularly, in that of modern Philosophy, with its clearer vision, and nobler conception of Life, expressed in terms that are more adequate, because they are in harmony with the facts of Life as now comprehended in the searching rays of, probably, upwards of a hundred thousand years of illumination and revelation.\*

\* NOTE.—I submit that the dawn of "illumination and revelation" must be coeval with the birth of the 'religious instinct'; and the religious instinct, it is suggested, is coeval with Mankind.

Dr. Saleeby thinks it is possible for psychology to indicate to us with absolute clearness the point in the evolution of Man at which religion began to play a part in history. "It was," says the Doctor, "we believe, that point at which Man first became self-conscious being, . . . Now, if we be asked whether any point can be named, even in the light of modern evolutionary beliefs, at which the predecessor of Man became Man, the answer must surely be that it was the point at which



## II.—PHILOSOPHIC VIEW.

According to a certain school of thought, it were folly to attempt to discover, much less to define, the Ultimate and the Absolute, which its exponents describe as “unknowable.”

Granted that all our knowledge is strictly confined to phenomena, yet, may we not approximate to *reality* by examining that phenomena, and by defining the Absolute in terms of that phenomena?

Further, whilst it is profoundly true that the Absolute must ever transcend all human conceptions—for the Infinite cannot be wholly comprehended by the finite: it is equally true that the Absolute is not wholly unknowable or unknown.

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he achieved self-consciousness: and then, assuredly, religion must have been born. If these assumptions be correct, it is coeval with Mankind; and if we assert, as we are entitled to do, that something which is of the nature of religion is an almost necessary attribute of a self-conscious creature, then we may be assured that, as religion has been coeval with Man, so it will be coeval with him.”†

Granted that there have been periods of decadence in the corporate life of the peoples of the earth; but these have been followed by renaissance. Further, history attests the fact that at no time since the birth of Man has the Light of Truth failed in him. The periods of decadence have been but partial eclipses affecting certain areas. The Great Illuminator has ever been in the ascendent, projecting His beneficent rays o’er the ever-widening expanse of Human Existence.

† “Harmsworth’s Self-Educator,” Vol. VIII, p. 6771.

Now, even the eminent apostle of Agnosticism admits: "Besides that *definite* consciousness of which logic formulates the laws, there is also an *indefinite* consciousness which cannot be formulated. Besides complete thoughts, and besides the thoughts which, though incomplete, admit of completion, there are those which it is impossible to complete, and yet which are real, in the sense that they are normal affections of the intellect.

"Observe in the first place, that everyone of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute, is, by implication, to affirm that there is an Absolute. In the very denial of our power to learn what the Absolute is, there lies hidden the assumption that it *is*; and the making of this assertion proves that the Absolute has been present to the mind, not as a nothing but as a something."\*

Thus, we are encouraged to pursue our inquiry.

(i.) In the first place, it is instructive to note that the answer of modern science to the question

**ANCIENT PHILOSOPHY.** What is Life? has been ante-dated by the declaration of philosophy by more than two thousand years.

Little wonder, then, that modern thinkers should

\* "First Principles," Herbert Spencer.

hark back to an age pre-eminently philosophic, and strain to catch the echo of voices that come to them from ancient Greece.

We have already laid special emphasis on the immortal words of Socrates: but Aristotle—a pupil of Plato, who, in turn, was a pupil of Socrates—would seem to have probed more deeply into the mystery of Life when he declared that  
 “SPIRIT PERMEATS THE WHOLE!”\*

And is not this a fundamental tenet in the faith of those who claim membership in that world-wide movement in every Communion, known variously as Modernist, Liberal, and Progressive?

(ii.) In the next place, we observe that the affirmation of modern philosophy is also in harmony with modern science. “Life,” says **MODERN PHILOSOPHY.** Bergson, “from its origin, is the continuation of one and the same *impetus*, divided into divergent lines of evolution. Something has grown, something has developed, by a series of additions which have been so many creations.”‡

Says Professor Sabatier, “Life is a force, ideal in its essence, real in its manifestation.”† In

\* “De Animâ.”

‡ “Creative Evolution,” p. 56.

† “Outlines of a Philosophy of Religion,” Auguste Sabatier (Authorised translation by the Rev. T. A. Seed), p. 165.

another place, the same writer argues thus: "To say that there is reason, that there is thought, in things—that they move towards an end or realise an order, a harmony, a good: this is to say that matter is subordinate to spirit."‡

Referring to life in the higher organisms—with which we are mainly concerned—Haldane says: "The ground of both beginning and ending is to be found in no physical cause, but in the tendency towards the realisation of an end which may be called *ideal*, meaning thereby that it cannot be found in any physical or chemical relation, and operates from within and not from without."§

Thus, Kant's theory of Life as an "internal principle," is endorsed by one of the most eminent philosophers of the 20th century.

(iii.) Now, we have already noted that whilst Life, in its origin is always the same, in its manifestation it is manifold and varied. The difference between Human Life, and the myriad forms of life on the

**HUMAN LIFE  
A PERSONAL  
PRINCIPLE.**

NOTE.—In the light of this important conclusion, it will be seen that the term 'First Cause' is wholly inadequate to express Life at its source; for "we can attach no meaning to a *cause* except as operative within time and space";\* whereas Life is just *being*—boundless, and eternal.

‡ "Outlines of a Philosophy of Religion" (Authorised translation by the Rev. T. A. Seed), p. 318.

§ "The Pathway to Reality," Stage I., Book I., p. 272.

\* Ibid, p. 26.



lower plane of existence, is the difference between self-conscious, self-directive, personality, and life that knows not that it lives. It is the difference between what I have termed the *personal* and the *impersonal* principle.

If, then, Human Life is a *personal* principle, the question arises, Can Man explain his own *being* on any hypothesis other than that of the existence of a Superior Being? Surely not! Then, if this be so, *finite being* cannot be other than the partial manifestation of *infinite being*. In other words, human personality is but the individualised manifestation of infinite personality—the Life of all life, He whom we term GOD; He in whom we live and move and have our being.

Thus, "GOD BECOMES INTERIOR TO MAN AND LIVES IN HIM," and "MAN BECOMES INTERIOR TO GOD, AND FINDS IN GOD THE FULL EXPLANATION OF HIS BEING."\*

### III.—A SYMBOLIC VIEW.

The foregoing is but the merest outline of a sublime truth as it appeals to the minds of many modern thinkers. And, having regard to the fundamental nature of the facts contained herein, it may

**LIFE AN OCEAN  
WHENCE MANY  
STREAMS OUTFLOW.**

\* "Outlines of a Philosophy of Religion," pp. 150-1.

be worth while to state the matter from yet another point of view, and in the more convenient language of symbolism, which lends itself with peculiar advantage to the expression of great spiritual truths, and with special force in an attempt to express the relation of Man to the Universal order.

(i.) Life is a mighty ocean, boundless and eternal, whence innumerable life-streams flow forth, and by which alone these life-streams are maintained.

(ii.) By some unknown law, these life-streams have developed material bodies as vehicles for the expression of that life. The physical universe and all that it contains, every form in which life is manifest, from the lowest to the highest, from simple protoplasm to Man, are so many streams, each of which has its own peculiar course, and each its own distinctive characteristics; and yet, in one particular, each bearing likeness to every other stream, thus indicating identity of origin.

Now the process of development of these various streams is that to which we have referred as *Evolution*—a law that is universal in its operation.

What matters, though the energy that is operative in this universal law has so far eluded the vigilance of Man? Enough that the unity of life is established—for the origin of all the life-streams is ostensibly the same, and the boundless and

eternal expanse of life's sea, whence these streams issue, has its centre in God, who is at once the Infinite and Eternal Spring of all life, the mystic Energy of the universe, and the Infinite Intelligence and Divine Will operating in and through that Life-energy.

Further, we note that each new development, each new manifestation of life was but the diversion of the waters of life, forming a new stream: and, with the formation of each new stream, a new and higher form of life was produced, and new and nobler powers were manifestly involved, until the final life-stream was formed, in which the image of the Divine Origin was, and is ever more clearly, reflected as a Self-conscious, Intelligent, and Loving, Personality.

Bergson states the matter thus: "Life as a whole, from the initial impulsion that thrust it into the world, will appear as a wave which rises and which is opposed by the descending movement of matter"—which it creates. "On the greater part of its surface, at different heights, the current is converted by matter into a vortex. At one point alone it passes freely, dragging with it the obstacle which will weigh on its progress but will not stop it. At this point is humanity; it is our privileged situation. On the other hand, this rising wave is consciousness, and, like all conscious-

ness, it includes potentialities without number which interpenetrate. . . . On flows the current, running through human generations, subdividing itself into individuals. This subdivision was vaguely indicated in it, but could not have been made clear without matter. Thus souls are continually being created, which, nevertheless, in a certain sense pre-existed. They are nothing else than the little rills into which the river of life divides itself, flowing through the body of humanity.”\*

\* “Creative Evolution,” Henri Bergson, p. 284.



# G O D .

## IV.—EVOLUTION OF THE IDEA OF GOD.

- I. Source of the Divine Idea.
- II. God in Nature.
- III. God in Man.

All that exists, exists only by the communication of God's infinite being. All that has intelligence, has it only by derivation from His sovereign reason; and all that acts, acts only from the impulse of His supreme activity. It is He who does all in all; it is He who, at each instant of our life, is the beating of our heart, the movement of our limbs, the light of our eyes, the intelligence of our spirit, the soul of our soul.—FENELON.

We all seek God, but where, how, with what aim? That is the question. Seek Him, Mr. Carlyle will say, in the starry firmament, on the wide ocean, in the calm and noble aspect of an heroic man, above all, in the words of genius and in the depths of your own heart, purified from all egoistic passions. God is everywhere; learn to find Him. You are surrounded by His miracles, you swim in the Infinite; the Infinite is also within you. Believe!—you will be better men; you will be what man should be.—MAZZINI.

## CHAPTER IV

# EVOLUTION OF THE IDEA OF GOD.

I see that Man was made to grow in steps,  
Since all things suffer change save God the truth.  
Man apprehends Him newly at each stage,  
Whereat life's ladder drops, its service done.

BROWNING.

Having traced the rivers of life back to their source, which is expressed by the term God, we may, with profit, traverse the same paths once again, and note, in greater detail, the origin and development of the idea of God

**GOD—THE LIFE  
AND THE  
MECCA OF LIFE.**

*—of God as the Life and the mecca of life; the Divine Spirit, incarnate in all humanity, who enkindles in the heart of Man those deep emotions which bind man to man, and reveal to us the solidarity of the human family; the Ultimate and Eternal Reality, immanent in all that exists, and yet transcending all: the supreme object of worship, whose character is Holiness, and whose nature is LOVE.*

In our retrospect, we shall seek to discern the force which led Man to embark on so strange a quest; the star which illumined the darkness and revealed the path of his progress; and the staff which supported him in the long, weary, toilsome, journey through the wilderness, and over the rugged mountains of life's experience; on, on, from stage to stage, from age to age, through millenium after millenium, until the Infinite and Eternal Spirit, the author and sustainer of the universe, stood revealed to Man, in the majestic personality and sublime consciousness of Jesus, as the *All-Father*—"God manifest in the flesh."

## I.—SOURCE OF THE DIVINE IDEA.

In our analysis of the complex life of Man, it is interesting to note that the instinct at back of Man's reasoning faculties, the impulse which moves him to seek his Creator, is termed the 'religious instinct.' It is, however, primarily, the instinct of the offspring seeking the parent—a distinction which is not inconsistent with, but rather expresses the great truth which underlies the statement that, what is commonly understood by the term

**THE 'RELIGIOUS  
INSTINCT'  
UNIVERSAL AND  
PERSISTENT.**

‘religious instinct’ is fundamental in the constitution of the human family.

Says Professor Auguste Sabatier: “The necessity which I experience in my individual life I find still more invincible in the collective life of humanity. Humanity is not less incurable than I am. The cults it has espoused and abandoned have deceived it in vain; in vain has the criticism of savants and philosophers shattered its dogmas and mythologies; in vain has religion left such tracks of blood and fire throughout the annals of humanity; it has survived all changes, all revolutions, all stages of culture, and progress. Cut down a thousand times, the ancient stem has always sent new branches forth.”\*

And, in another place, the same writer has well said: “From beginning to end, the evolution of religious images and notions is based on the idea of spirit. It is in this idea that the resemblance and the kinship of Man to his God is based; only by this can there be understanding, converse, harmony between them.”†

Thus we note that the *religious instinct*, which, in its highest manifestation, is a distinctive characteristic of Man, is evidence of that indwelling Spirit which is at once the unseen energy, the

\* “Outlines of a Philosophy of Religion,” pp. 3-4.

† Ibid, p. 102.

Divine urge, the guiding star—the “Light that lighteth every Man”—the rod and staff “which comforteth,” the strength and support of Man throughout the vicissitudes of his development, until the Truth is manifest, and “he shall know as he is known.”

## II.—GOD IN NATURE.

Before Man discovered the *personal* God—if one may be allowed the phrase—before he thought of God as an intelligent being, as infinite wisdom, he turned in reverence to the wonders which he beheld in the physical universe: he worshipped sun, moon, and stars, the elements, the mighty ocean, the flowers in their beauty, the mountains and hills in their rugged majesty. Animate and inanimate creation alike appealed to this mysterious instinct deep seated in the heart of Man.

We are apt to speak in tones of condescending pity, of disdain, and, alas, with mirth, of these Pagan ancestors of ours. Nay, but they were true worshippers; they were intensely religious! Though they knew not the *personal* God, they instinctively fell down before the glory of God symbolised in the brightness of the sun; before the



beauty and love of God symbolised in the beauty and fragrance of a million flowers; before the omnipotence of God in the lightning flash and in the thunder clap; before the perfection of God in the completeness of His handiwork.

“What, in such times as ours, it requires a Prophet or a Poet to teach us, namely, the stripping-off of those poor undevout wrappings, nomenclatures and scientific hearsays,—this, the ancient earnest soul, as yet unencumbered with these things, did for itself. The world, which is now divine only to the gifted, was then divine to whosoever would turn his eyes upon it. He stood bare before it, face to face. ‘All was Godlike or God’ . . . . . Canopus shining down over the desert, with its blue diamond brightness (that wild blue spirit-like brightness, far brighter than we ever witness here), would pierce into the heart of the wild Ishmaelish man, whom it was guiding through the solitary waste there. To his wild heart, with all feelings in it, with no *speech* for any feeling, it might seem a little eye, that Canopus, glancing out on him from the great deep Eternity; revealing the inner splendour to him. Cannot we understand how these men worshipped Canopus; became what we call Sabeans, worshipping the stars? Such is to me the secret of all forms of Paganism. Worship is transcendent

wonder; wonder for which there is now no limit or measure; that is worship. To these primeval men, all things and everything they saw exist beside them were an emblem of the Godlike, of some God.”\*

What though the impulse which moved these simple, untutored, but earnest and devout tribesmen to worship was “transcendent wonder,” it was as certainly the response of the soul to the call of God in Nature: nay, more, it was the manifestation of the movement of that Divine instinct by which the true humanity has ever sought the bosom of the All-Father.

Thus, Man’s first idea of God was gained by the observation of the phenomena of Nature. But, **NATURE IS** though “the heavens declare the glory of God; and the firmament **NOT GOD.** showeth His handiwork;” though God is in Nature—nay, though, as Calvin has well said: “*Pie hoc potest dici Deum esse Naturam,*” (One may say with reverence that God IS Nature) yet, **NATURE IS NOT GOD.** For the created universe is but “the living visible garment of God,”† and Man must still seek the Personality enfolded by and made manifest in the phenomena

\* “Heroes and Hero-Worship” (Carlton Classics), Thomas Carlyle, p. 19.

† “Faustus,” Goethe.



which we call Nature—the Infinite and Eternal Reality at the heart of all.

“As the hart panteth for the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God.”† “Oh that I knew where I might find Him!”§ Such has ever been the cry of Humanity; though it has not always been possible to express that soul thirst in exact terms.

### III.—GOD IN MAN.

“*L'individualité enveloppe l'Infinité.*”—LEIBNITZ.

Now it is important to note that the faculty by which Man discerned the manifestations of God in the physical universe, that mysterious faculty which he employed to paint his mental pictures, to chisel his mental sculptures, of the beauty and majesty that he beheld in the created universe, is itself a manifestation of God. FOR THE POWER TO INTERPRET MUST BE AKIN TO THE POWER THAT CREATED.

**THE TRUE  
SIGNIFICANCE  
OF THE DIVINE  
IDEA.**

Again! the revelation of God in Man is the manifestation of the workings of the Spirit,

† Psalm XLII. 1, 2.

§ Job XXII. 3.

evidenced in qualities which we feel to be superior to what, for the purpose of distinction, are termed the animal nature. Hence, they speak to us of a life that is *above* us; a life lived on a higher plane than that which is merely physical.

St. Chrysostom, referring to the Biblical record of the Shekinah, or ark of testimony—the visible revelation of God among the Hebrews, says: “*The true Shekinah is Man!*”

A great statement, doubtless, but, is it not profoundly true? For whilst God has revealed Himself in all creation, He has expressed Himself most perfectly in Man.

And if this be true, then, “Man’s apprehension of the Eternal God must necessarily be based upon the facts of his own personality.”\*    Indeed, THERE CAN BE NO CONCEPTION OF THE DIVINE PERSONALITY “SAVE BY PROJECTING THE LINES OF HUMAN PERSONALITY INTO INFINITY.”†

Here we must observe that there is an evolution of the mind, of the spirit, of the whole human personality, as well as of the physical body. Man’s conceptions of the Divine Personality have, therefore, varied with the development of his own personality.

\* “The Crises of the Christ,” Dr. Campbell Morgan, p. 23.

† Ibid.

With the dawn of consciousness, the impressions on the mind of Man of the phenomena of life in the universe, and in himself, as also his conceptions of the Deity, were of necessity crude, and far from the truth—mere caricatures of the Divine Personality as portrayed by the more enlightened intelligence of the 20th century

In the age of primitive savagery, when Man had but recently emerged from the animal kingdom, and was still dominated **CRUDE CONCEPTIONS OF THE DEITY.** by the instincts of the brute creation, he thought of God as an almighty savage; a being whose chief characteristic was omnipotence; a fierce arbitrary ruler; a despot, who governed the world by force, wreaking vengeance on those who opposed His will—those who, whether consciously or unconsciously, thwarted His purpose.

In a later age, Man thought of God as Governor and Judge Supreme; who made laws for his people that were tyrannical in their severity; whose administration was vindictive, and whose punishments were immeasurably greater than the offence: a God who ruled by force and held his people in check by threats of direst vengeance.

And so, at each new stage in the evolution of human personality, a new vision of the Deity

appeared on the mental horizon, each portraying some feature of the true God, though sadly distorted; each more perfect in outline and less obscure than that which preceded it; each approximating more nearly to the Divine Reality, until He who is omnipotent, and just, and holy, was manifest to Man "*like as a Father.*"

Such, in brief, is the history of the development of the Idea of God. But the God in Man is not at the outset discoverable in the race as a whole. He is manifest first in individual units, then in families, and, in the ages to come, the entire human race shall stand forth in the perfection of His holiness, the express image of the Eternal Father-God, reflecting His glory, and love divine.

# I D E A L M A N

## CHAPTER V.—JESUS—THE IDEAL MAN.

- I. A unique Personality.
- II. The Incarnation Theory.
- III. Jesus—The Norm of our Humanity.



## CHAPTER V

### JESUS—THE IDEAL MAN.

It is the perfect Man in whom God's thought is clear,  
He is the measure of all things.—ARISTOTLE.

#### I.—A UNIQUE PERSONALITY.

Once in the history of the world there lived One who, by common consent, has been recognised as The Ideal Man: such was Jesus of Nazareth, the true '*Shekinah Man*.'

Than Jesus, no more striking personality was ever manifest in the flesh. 'The page of history records many a hero and heroine both in the moral and in the physical realm; many a warrior on life's battle field, many a philosopher; many a fearless prophet and patient teacher; many a genius in the fields of Art, Literature, and Commerce, but Jesus stands alone. We can find no category for Him. His personality, His life, and His teaching are altogether unique.\*

\* NOTE.—Schmiedel says of Jesus: "The more brightly the light of universal history shines upon Him as He follows the path of victory from nation to nation, the more certainly must what He had to offer men have guaranteed its



I make this affirmation deliberately, after careful study of both the Gospel records and the findings of many eminent Biblical critics.

Further, having regard to the importance of the subject under consideration, I have endeavoured to express my views in the most unequivocal and definite language. It may, however, be necessary to remind some of my readers that the term 'unique,' as applied to Jesus, has many aspects, and is capable of the most varied interpretation, according to the point of view of the individual.

As to the claims of the various schools respecting either the deity of Jesus, or the character and purpose of His great mission, it is only possible to note them in passing, as they do not come within the scope of the present work. Nevertheless, I recognise that a clear statement on the great subjects named must occupy a prominent place in an attempt to present a complete philosophy of Man,

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own truth . . . . HE HAD SOMETHING TO OFFER WHICH APPEALS TO EVERY HUMAN HEART IN THE UNIVERSE, AND IS TO THAT EXTENT ETERNALLY TRUE. Above all, He possessed a *religious nature* of such strength and purity as have never to our knowledge been combined in any other person." \*

\* "Jesus in Modern Criticism," by Dr. Paul W. Schmiedel (Trans. into English by permission of the publishers of the Prot. Monatshefte, by Maurice A. Canney), pp. 88, 89.

and I hope to take up this task in a subsequent volume.

There are, however, some unique features in the personality of Jesus which are of peculiar interest and of fundamental import to our present inquiry; these will be duly considered.

At this point, I seek to direct the attention of my readers to Jesus as *Son of Man*—*Son of God*.

‘Son of Man,’ because He was “born of a woman.”

‘Son of God,’ because He is Man.

I make this statement reverently and deliberately. It is based upon the assumption that the essential characteristic of Man is his divinity or Divine origin; and is, I think, the only logical conclusion which can be deduced from such premise.

## II.—THE INCARNATION THEORY.

It is not, however, the popular view. Multitudes of devout people think of Jesus as *born of the Holy Spirit* : the phrase “born of the Holy Spirit” being employed to signify a miraculous or wholly supernatural birth, and is one of the fundamental tenets of the Christian creeds. Hence, I approach the subject with reverence and deep regard for the sincere convictions of my fellow-disciples of the lowly Nazarene, and with earnest

desire, if possible, to avoid offending the religious susceptibilities of any.

In this spirit, permit me in this place to set forth my views on this great matter, in all humility, but with all the earnestness of my being: for, to me, the statement I am about to make is a solemn conviction; a divine truth inspired by the Spirit of Truth.

First, let me say that I am not concerned to traverse the whole field of controversy as to the actuality of such a remarkable phenomenon as the wholly supernatural birth of a human being. This matter has been ably treated by many writers, among the more recent publications, I most heartily commend to the attention of those who earnestly desire to know the truth, a most lucid statement from the pen of Dr. Warschauer, in "The New Evangel."\*

Second, my own point of view may be briefly stated thus:

(i.) As an evolutionist, I cannot accept the theory of a catastrophic or cataclysmic exercise of the Divine energy. I cannot think of God as acting otherwise than in perfect harmony with His own fixed universal law. Hence, a physical body must have a physical origin.

**EVOLUTION  
AND THE  
SUPERNATURAL.**

\* James Clark & Co.

(ii.) The historical evidence for the wholly **HISTORICAL EVIDENCE** supernatural birth of Jesus is of the most slender character, **INADEQUATE**. quate, and unconvincing.

On the other hand, the Scripture statement affords the most striking evidence in support of the more reasonable conception that JESUS WAS THE NATURAL SON OF HUMAN PARENTS. Such passages as Matthew i. 1-16 and Luke iii. 23-38, in which the genealogies of Jesus clearly make Him the son of Joseph, will be familiar to most of my readers. Further, it is significant that the earliest Gospel—Mark's—and the latest—John's—make no reference whatever to the stories of virgin birth. Still further, I submit that, if the Scriptural statement of the virgin birth were true in a strictly literal sense, if what is termed 'the great annunciation'—in which the great event is said to have been communicated to the mother of Jesus prior to His birth—were true in every detail, in a strictly literal sense, then, surely, there would have been no more loyal and devoted disciple of Jesus than His mother, and criticism and all misgiving would have been disarmed from the very day of His birth. But, on the contrary, we are told that Jesus' friends (that is, his mother and his brethren) went out to lay hands on Him, for, they said, "He is beside Himself."

Finally, it is important to note that the idea of a wholly supernatural birth did not originate in connection with Jesus: the advent of other great men, who lived long before the Christian era, has been ascribed to supernatural causes; the traditional stories of the portents said to have accompanied the birth of Gautama being almost identical with the New Testament records of the birth of Jesus. “Like Jesus, the Buddhist Messiah is said to have been of royal descent, and was born of a virgin mother. At his birth, a supernatural radiance illumined the whole district, and a troop of heavenly beings sang the praises of the holy child. Later on, wise men, guided by such portents, recognised him as the long-expected and divinely appointed light-bringer and life-giver of Mankind. When but a youth, he was lost for a time, and was found by his father in the midst of a circle of holy men, sunk in wrapt contemplation of the great mystery of existence.”\*

What then! are the stories of the wholly supernatural birth simply a myth, the mere imaginings of the mind of Man in an age pre-eminently characterized by ignorance and

\* “The New Theology,” The Rev. R. J. Campbell, M.A., p. 103.



its twin sister superstition; just this, and nothing more?

After careful analysis of all the data at their command, both historical and scientific, many thinkers and writers have come to the conclusion that the stories are not true in detail, and have forthwith dismissed the whole matter.

For me, however, all phenomena has some significance, all thought contains some modicum of Truth, and, with Plutarch, I believe that "As the vary-coloured rainbow is a reflection of the sunlight upon a dark cloud, so the myth is a reflection of Divine Reason in our understanding."

Thus, whilst I too reject the records of the remarkable phenomena which are said to have accompanied the birth of Jesus, I do not reject the fact of the **INCARNATION A UNIVERSAL FACT.** But, whereas popular theology affirms the great fact in relation to Jesus only, I venture to affirm that it is true of you and me: for what is true of Jesus, must in essence, though not in degree, be true of all humanity.

Thus I submit that the key to the remarkable stories describing the birth of Jesus as mysterious and supernatural is to be found in metaphysical science. All such stories, whether of Jesus or any lesser personage, are of inestimable value solely

because they are evidence of a psyscological phenomenon, to wit, the inspiration of a new idea, viz., the idea of the INCARNATION—which was clearly manifest, or shall I say, perfectly manifest, in Jesus, but is also true of all humanity; IT IS A REVELATION OF THE UNIVERSAL FACT THAT MAN, THE TRUE EGO, IS SPIRIT, BEGOTTEN OF THE HOLY SPIRIT.

Among the most striking statements attributed to Jesus are the following :

(a) “That which is born of flesh is flesh.”

May we not invert the statement and say :  
*‘That which is flesh is born of flesh!’*

Again :

(b) “That which is born of the Spirit is spirit”—  
 which is surely equivalent to saying : *‘That which is spirit must have been born of spirit!’*

Indeed, I submit that there is no alternative—the assumption of the materialist to the contrary, notwithstanding. For, though “That which is flesh *is* born of flesh,” generation in and of a physical body is only possible by virtue of the operation of an inherent vitalizing force which, in essence, is wholly other than material

I contend that the basic principle of life is spirit—though I cannot explain how that life comes to



be manifest in so many different forms as mere energy, and that the *personal* principle appears to be manifest in one form only, viz:—Man.

Now, on the hypothesis that spirit *is* the one and only eternal reality, that the primordial spirit *is* a personal principle, it cannot be argued that something material either has produced or can produce a spirit.

Further, I would suggest that, in as much as matter cannot exist apart from spirit, it may reasonably be argued that the *raison d'être* of the material

**THE RAISON D'ÊTRE  
OF THE  
MATERIAL BODY.**

body is the expression, and, may be, the discipline and development of a Spirit.

Hence it would appear that, whatever else may be implied in the recorded utterances of Jesus above quoted, the universal aspect of the incarnation is most definitely proclaimed.

Again, it is perfectly obvious that "Like can be apprehended only by like; in other words, if

we are able so much as to see the Divine in Jesus, this can only be in virtue of something in ourselves of

**OUR APPREHENSION  
OF GOD.**

the same Divine nature. . . . We could not behold the presence of God in Jesus, but for the fact, however dimly apprehended, of the presence of

God within ourselves; and Jesus in turn, wakens and strengthens the consciousness of that presence in us, until it becomes a clear and governing conviction.”\*

Thus we conclude that, IN ESSENCE, GOD AND MAN ARE NOT DIFFERENT BUT ALIKE; THOUGH HUMANITY IS BUT THE OFFSPRING; AND GOD, THE LIFE OF ALL LIFE, THE INFINITE AND ETERNAL REALITY—and “*Our Father.*”

### III.—JESUS—THE NORM OF OUR HUMANITY.

I think it is Carlyle who says: “*When you touch Man you touch God.*”

I make this quotation advisedly—and give it prominence; I repeat the stupendous statement—for such it most certainly is—of that great seer reverently, and am bowed with humility and awe when I think of all that that statement portends.

Doubtless, many of my readers will deny the seeming identification, with the INFINITE, of frail, ignorant, blundering humanity, whose life is, apparently, too often lived on the purely animal

\* “The New Evangel,” Dr. Warschauer, p. 103.

plane: whilst, for the most part, they will unanimously affirm the great fact of Jesus.

If I may thus anticipate my critics, let me say that I utterly repudiate the inference of identity! I would even go further and say that there can be no absolute identity of Man with God; not even excepting Jesus, who, though He claimed oneness with the Eternal Father, yet reverently pointed to the Father as the author of His being, and the source of all inspiration and power: "My Father is greater than I!"

Man knows himself to be limited: how could he, then, claim identity with the illimitable? Again, humanity is but the corporate unity of individual human personalities. God is the sum of all things, the Life of all life; the Infinite and Eternal Being that goes far out and beyond our loftiest thought.

NOTE.—I am aware that the statements, to which I have referred, occur in the least authentic of the four Gospels, as an historic record. Nevertheless, there is, I think, sufficient evidence to warrant acceptance of the ideas at back of them.

But, permit me to add, the statements must be taken collectively: for I submit that, to separate them, *i.e.*, to accept one statement to the exclusion of another, equally definite—unfortunately a common practice among those who accept the recorded utterances as the *ipsissima verba of Jesus*—is evidence of bias in the mind of those who handle the records thus—doubtless, to fit some preconceived idea regarding the personality of Jesus, and is wholly indefensible.

No, no! "There is none like unto the Lord our God."

Nevertheless, '*When we touch Man we touch God,*' for

"All are parts of one stupendous whole,  
Whose body Nature is, and God the soul;"\*  
and the reason why this great fact is not more generally recognised is because those who are privileged to live in the 20th century A.D. are often no wiser than their forbears, in that they form their estimate of Humanity by observation and analysis of the abnormal or the undeveloped man, instead of 'Ideal Man.' Therefore, I seek to direct the thoughts of my readers to Jesus. For though, to those who have eyes to see, those who have spiritual discernment, God is manifest in all men in a greater or less degree, it is in Jesus that 'God's thought is clear,' in Jesus as the ideal Man; *Jesus, the norm of our humanity.*

In Jesus we behold Man awakened to the full consciousness of his Divinity; of his oneness with the great Spirit of the universe; conscious **JESUS!** of the meaning of life. We see Him living His life on that higher plane of which humanity was hitherto but dimly conscious; as one 'in the physical world, yet not of it.' In Jesus, we behold Man conscious of his true

\* "Essay on Man," Pope, p. 20.

citizenship; conscious of his eternal destiny; confident of the ultimate realization of all the aspirations of the soul; nay, more, confident of welcome to the bosom of the All-Father.

Says Dr. Campbell Morgan: "Jesus the perfect Man, standing before the soul in all His perfec-

**WHAT  
DR. CAMPBELL-  
MORGAN SAYS.**

tion, is the gateway through which the mind passes out to a conception of God which arrests, subdues, and commands the loyalty of the life." Again, "Man of old, projecting himself until he found an enormity, learned only to hate his conception of God. To-day, Man projecting the perfect One, finds infinite satisfaction in the revealed Father, and his heart goes out in adoring love, and his life is spent in glad service. Thus, in Christ," continues Dr. Morgan, "*Man is restored to the knowledge of God by the enlightening of his intelligence and the presentation thereto of all the gracious facts, in such way, and in such measure, as he is able to bear, and capable of receiving.*"\*

The italics in the above passages are mine. For, whilst I am grateful to Dr. Campbell Morgan for his statement of the great facts concerning the Man Christ Jesus, at once so beautiful and so concise, I would like to substitute for the phrase

\* "The Crises of the Christ," p. 392.



“is restored to” the phrase *attains unto*: for I conceive Jesus to be the “First-born among many brethren;”† the Ideal Man, in whom the perfect humanity is revealed.

‘Thus, *in Jesus, we discover God!* The true God; the *personal* God. Indeed, Jesus is described as “The express image of the Father.” This was how His wonderful personality appealed to the inner consciousness—that divine endowment which is inherent in Humanity, and which we call the faculty of intuition, or spiritual discernment—of the contemporaries of Jesus; this is how the records of that wonderful life appeal to Man in every age, of every nation and kindred and tongue, throughout the length and breadth of this wondrous planet which we call the world.

Thus, *in Jesus, we discover Man, also!*

But, you say: ‘We are not like Him! Indeed, the whole world affirms Jesus to be a unique personality.’

Just so! ‘The life of Jesus is unique, in that it is both a revelation and a prophecy.

It is a revelation of “the Humanity of God, and the Divinity of Man.”\*

It is a prophecy, because we conceive Jesus to be the Archetype of the human family. His finite

† Romans VIII. 29.

\* “The Substance of Faith,” Sir Oliver Lodge, p. 89.

life, 'in tune with the Infinite,' is  
 'CHRIST' prophetic of what we shall become.

Yes, in as much as the Ideal Man is the Christ of God, so we, His brethren, are indeed "potential Christs."\* I like the phrase. I cannot see anything presumptuous in such a claim, which, be it noted, is not one of present equality with Jesus, but simply a recognition of the fact that we are endowed with potentialities *to become* like Him.

Paul, the Christians' great classic authority, boldly affirms his belief in the potentialities of Mankind to attain "unto the measure of the stature of the fulness of Christ.†

Is there not inspiration in the thought that, though we are not, yet we *shall* be—not may be; that though the Ideal Man is still the grandest figure in the whole drama of life, yet we are moving towards that Ideal; and the day shall dawn on this world of mystery when 'we shall know as we are known;' when 'we shall awake in His likeness!'

NOTE.—It will very justly be urged that modern criticism has made the historical figure of Jesus of Nazareth more shadowy than it was to our ancestors who accepted the English Bible as wholly authoritative in every part. But, as the Ideal Man, the Christ remains the acknowledged leader of Humanity Godward, "a convincing fact and proof of the life divine"‡ in man.

\* "The New Theology," The Rev. R. J. Campbell, M.A.

† Ephesians iv. 13.

‡ Rudolf Eucken.





## IMMANENCE.

### CHAPTER VI.—DIVINE IMMANENCE.

- I. Psychic Evidence.
- II. The Evidence of Analogy.
- III. Living Witnesses.
- IV. The Evidence of Science.

### CHAPTER VII.—IMMANENCE AND PANTHEISM.

### CHAPTER VIII.—DEGREES OF IMMANENCE.

### CHAPTER IX.—IMMANENCE AND TRANSCENDENCE.

Earth's crammed with Heaven,  
And every common bush afire with God.

ELIZABETH BARRETT BROWNING.

It is no far away God in whom the Christian believes, who created the universe as a machine, and started it on its independent way. He is rather the Infinite and Eternal Spirit, present and active in every part of His vast creation, the strong power in whose arms it rests, the vital energy that quickens its every movement. He is the All-Wise Controller of its destinies, who weaves into His great purpose all the tangled threads of its clashing impulse.—PROF. A. S. PEAKE, D.D., M.A., B.D. (Dean of the Faculty of Theology of the University of Manchester).

Either God is everywhere in Nature, or He is nowhere. He cannot be here and not there. In Nature everything must be His work or nothing.

AUBREY MOORE.

The idea of an Immanent God, which is the God of evolution, is infinitely grander than the occasional wonder-worker, who is the God of an old theology.

HENRY DRUMMOND.

## CHAPTER VI

### DIVINE IMMANENCE.

I have felt  
A presence that disturbs me with the joy  
Of elevated thought; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of Man,  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.—WORDSWORTH.

With the quickening of the spirit of humanity, with the development of the *ego*, Man became conscious of an invisible Presence, invested with omnipotence and with a majesty which filled him with awe; and Whose holiness inspired in him an attitude of humility and reverence.

Anon, in Jesus, the Ideal Man, humanity thrilled with a sense of oneness with that all-pervading Presence Divine, who has become manifest, not only as the author of our being, the inspirer of our consciousness, but the very Essence of our humanity: "God manifest in the flesh!"

This remarkable phenomenon may be termed the *inner witness*, or,

## I.—PSYCHIC EVIDENCE

of the Divine Immanence.

Herein is a profound mystery: that the invisible Spirit of the universe should assume the garb of a physical being; that the Infinite **GOD IMMANENT** and Divine personality of **Gōd IN ALL MANKIND.** should be revealed in the finite personality of Man; that the great I AM, He who is from everlasting to everlasting, and whose wonders, displayed in the structure of this Earth-planet upon which we live—in the grandeur of its mountains, in the myriad scented flowers, in the song of birds, in the enchanting scenery of landscape and seascape, in the sweet fruits of the earth, and in its vast canopy of star-bespangled heavens—have inspired in evolving man, at successive stages in his upward progress, fear, wonder, worship and adoration, should be manifest *as the very soul of Man*; that He, who has endowed each member of the human family with distinctive personality, should be manifest *as the very essence of that human personality.*

O Truth of all truth most sublime! Well

might we exclaim with the Hebrew psalmist: "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

Yet though we cannot apprehend the height and depth of the Divine revelation, the blessed fact remains, that "the people that walked in darkness have seen a great light"—a bright beam that radiated from the Light Eternal—the Light of Life; quickening the spirit of humanity, awakening in the soul of Man a new consciousness, to wit, that "GOD IS ALL AND IN ALL."

But, alas, how few there be who have fully awakened to that true consciousness which is the distinctive characteristic of Man! Again, how few comprehend the scope of the Divine revelation. Even Christians do not all interpret the vision alike. For many, whilst readily admitting that God was manifest in Jesus, repudiate the universality of the Divine Immanence—*i.e.*, that God is immanent in *every* son of man.

Permit me then, to regard the matter from another point of view, viz.—

## II.—THE EVIDENCE OF ANALOGY.

Now, I venture to suggest that to deny the Divinity of mankind in general, is to deny the



**IF WE ARE NOT  
ESSENTIALLY DIVINE,  
THEN JESUS COULD  
NOT HAVE BEEN  
DIVINE.**

Divinity of Jesus: for though He be the Ideal Man, He was nevertheless truly *man*; truly *human*, in the common application of the term.

Further, such denial must surely involve the negation of human perception—the logical conclusion of which is that human consciousness is untrustworthy, unreal, a delusive mirage of the human brain.

On the other hand, to admit the fact of the Divinity of the personality of Jesus is to admit the fact, at least potentially, of the entire human family: for, to repeat a well-known axiom, "Like can be apprehended only by like."

We cannot see in another, something that is altogether non-existent in ourselves. Hence, what is true of Jesus—whom the great Apostle recognised as "The first-born among many brethren"—must, I submit, be true, potentially of every man and every woman—yes, and of every babe that nestles on its mother's breast!

In this connection, I am glad to be able to quote so great a champion of orthodoxy as Dr. Campbell Morgan, who says:

**IF JESUS WAS  
DIVINE, ALL  
MANKIND MUST  
BE DIVINE.**

*“Every man, woman, and child, is a part of God.”\**

Whatever may be the exact content of the phrase “*part of God*”† as employed by the learned Doctor, the statement was certainly inspired by that God-consciousness which is the basal fact of our life, and which we express by the term ‘Divine Immanence.’

Is this too much to claim for ignorant, blundering humanity? What, then, of the host of

### III.—LIVING WITNESSES

who, by their transparent sincerity, by the beauty and sweetness of their disposition by their nobility of character, and steadfastness in the pursuit of good, have magnified and adorned our common humanity!

(i.) THE SUPREME WITNESS TO THE DIVINE IMMANENCE IN HUMAN PER-

**THE  
INDIVIDUAL  
WITNESS.**

SONALITY IS JESUS. Surely, no one will quarrel with this statement. It is, however, important to note that, although the witness of Jesus transcend that of all other witness in its

\* “Life Problems,” p. 18.

† NOTE.—Leibnitz says: “Man is not part but a counterpart of the Godhead . . . a citizen of the Kingdom of God.”

fidelity to truth, in its holiness, in its consistence, in its perspecuity, in its persistence and verility, and with all in its sublime imperiousness, **NEVERTHELESS, EVERY MAN, WOMAN, AND CHILD, IS A POTENTIAL WITNESS OF THE SAME GREAT FACT.**

I have the authority of Jesus Himself for this affirmation: for, while He claimed to be "The Light of the World"\* He did not claim this distinction exclusively for Himself, but proclaimed the like fact of His followers, in the most unequivocal language: "*Ye* are the Light of the World,"‡ said Jesus. And this great truth—the portent of which we have not yet fully apprehended—was followed by the exhortation: "Let *your* light so shine that men may see your good works and glorify your Father."†

Permit me to paraphrase the last statement thus: 'So live—let your conduct, your conversation, your whole attitude towards your fellows with whom you live, and towards those with whom you come into contact in your daily vocation, be such—that God may be made manifest in you!'

To the Christian, the term *God* is a synonym

\* Jno. VIII. 12.

† Matt. V. 16.

‡ Matt. V. 14.

for the highest good; for Divine love—love that seeketh not its own but another's good.

What, then, of the deeds of heroism, of noble endeavour, of sacrifice for the good of others, for the physical, moral, and spiritual emancipation and advancement of the race: Are not these evidences of the Divine Immanence?

Jesus said: "If I do not the works of my Father, believe me not, but if I do though you believe me not, believe the works, that ye may know and believe that the Father is *in* Me and I *in* Him."

Paul emphasises the same great truth in reference to humanity in general, without distinction, when he says: "It is *God* that worketh *in* you."

And is not the history of the world in all ages—yes, those pages that are soiled by records of the darkest deeds of violence and cruelty, of greed and avarice, and of licentiousness; are not even these pages illumined with the names of men, and women, and children of tender years, whose lives of purity and bravery, of fidelity to the best that they knew, whose patient endurance of suffering, ignominy and death, in the cause of Truth and Right, were indeed a manifestation of Divine Immanence?

But we have no need to turn over the seared and yellow leaves of an ancient history for the



record of "God manifest in the flesh." In our own day and generation we are surrounded by living witnesses to the sublime truth. Here, a Salvation Army lassie, ministering to the poorest and weakest and most wretched members of the human family. There, a man of giant intellect proclaiming the great verities to the more enlightened and more cultured among the sons of men—a great soul, whose visage is aglow with a light Divine, and in whose voice we can hear the clarion call of God to our uprising humanity, to awake, to arise, and enter upon our inheritance.

Yonder, on the field of conflict between hostile armies, in the midst of the most terrible carnage in which the survival of the brute in Man is all too painfully in evidence, in such a place, amid such surroundings, behold a Florence Nightingale!—a lady of culture and refinement, who has voluntarily left the privacy and comfort and safety of her beautiful home, to bind up the physical wounds to pour the oil of consolation into the deeper wounds of the soul at the remembrance of absent ones—perchance a young wife, who may soon be a widow, or a helpless babe, who may be soon be fatherless. See her, an angel of pity and compassion indeed! seeking to comfort and cheer the dying by the communion of her own gentle, loving spirit; say, is not this great soul, and the

multitude of the sisters who have undertaken a like mission, witness to the Divine Immanence?

Is there a house on fire! Men and women, too, will gladly rush in to rescue their fellows without thought of personal danger.

Is there a tempest at sea, a ship in distress! A hundred sturdy fishermen are ready to man the lifeboat and brave the peril of the seething billows for the sake of those who are momentarily threatened with a watery grave.

Is there a mining disaster, the poisonous fumes will not deter the noble band of volunteers from making attempt to save their comrades. It is worthy of note that such rescue parties usually comprise men of rough exterior and in whom the casual observer would not suspect the least spark of Divinity. Yet, how else is it possible to account for the willing acceptance of sacrifice, of suffering, and even of death, if needs be, in the effort to restore a fellow man to his anxious relatives, than by recognising the Divine Immanence!

And oh that we could recognise the Divine Presence in the home circle! for here, more than anywhere, God is manifest in many a simple-hearted child. And is not God manifest in the tender love of the mother, in the faithful love and companionship of a friend, in the loyalty and self-



giving of wife for husband, and of husband for wife, and in both for the welfare of their offspring?

(ii.) I have spoken of the individual witness for the Divine Immanence. But what of the corporate witness of the society

**THE WITNESS OF CORPORATE HUMANITY.** in the world-wide movement which is drawing together men of all creeds, and of no creed; the learned and the ignorant, the rich and the poor; men of every nationality, without distinction of caste or colour; all of whom are inspired by the HEAVEN-BORN IDEAL OF UNIVERSAL BROTHERHOOD? This, surely, is the crowning witness for the Divine Immanence: It is also significant proof of the unity of life, and of the existence of a Master Mind that is slowly, but surely, dominating the minds of individual humanity; of a great Over-soul, whose governing principle is Love—the mighty impelling force of a single Will; and whose objective is the sublime ideal expressed in the prayer of Jesus: “*That they may be one, even as we are one: I in them, and Thou in Me, that they may be perfect in one.*”

## IV.—THE EVIDENCE OF SCIENCE.

In closing the evidence for the Divine Immanence, it is of the utmost importance, and significant of the trend of modern scientific investigation and theological thought towards the same goal, to note that physical science and metaphysical science are no longer at variance; for, to-day, both proclaim the same fundamental truth: Life is Unity! The mystic energy that is manifest in the universe is said to be identical with the energy that is manifest in the life of Humanity.

IF, THEREFORE, THERE BE ONE UNIVERSAL PRINCIPLE, ONE ETERNAL ENERGY, ONE SUPREME PERSONALITY, ONE WHO IS THE LIFE OF ALL LIFE, ONE WHOM WE DESIGNATE THE INFINITE AND ETERNAL GOD, THEN THE INFINITE EMBRACES ALL, AND MUST, OF NECESSITY, PERVADE THE FINITE. In other words, the fact of the Divine Immanence is both inevitable and ineluctable.

## CHAPTER VII

### IMMANENCE AND PANTHEISM.

Are these two terms synonymous? The answer depends upon the interpretation we give to these great words. I have set forth my own view of the former; and, having regard to the striking ambiguity which attaches to that much despised word, '*Pantheism*,' it will be necessary to examine its various contents as expressed by the several schools of philosophy.

For a general view of the matter, I cannot do better than quote the succinct statement of that eminent philosopher and preacher, F. W. Robertson, of Brighton:

"Pantheism is for the most part sentimental trash, offering no distinct ground on which to rest. . . . Nevertheless,  
**F. W. ROBERTSON** I am no more afraid of a  
**ON PANTHEISM.** truth because Pantheism has realised it than I am of another because revolution has caricatured it into

devilry. Nay, I am rather inclined to believe it the more firmly, because I see that even the false phantom of it has had power to enchain so many human hearts. . . . Besides, even Pantheism itself has its true side. It seems to me to be the necessary reaction from the dreadful dead machinery of preceding conceptions. I THINK SOME PANTHEISTS ARE NEARER THE TRUTH THAN MOST EVANGELICALS. Many—most—make this world a machine, at a great distance from which a superintendent sits, guiding and interfering, certainly, but totally disconnected in his own being and contact from the said machinery, which is in itself composed of quite base and gross materials. Now, I believe the pantheist is right in saying there is something much more Divine in God's universe than that. The Life which pervades all is He in whom we live and move and have our being. The different gradations of life are more truly of the same Divine essence than the hard material distinctions of common minds make them. The life of the plant, and the life of the animals, and the intellect of Man are essentially allied to the higher life which theologically we call the Divine Life in the soul. And I believe that it will some day be demonstrated that the Creator is much more closely united to His own works than our unspiritual conceptions represent Him. God is a spirit. . . .

Now, spirit is mind; and I do not know what is meant by the locality of mind, except by saying that the universe is localized Deity, and that the universe is everywhere—and everywhere, according to both psalmist and pantheist, that which waxes old as doth a garment, folded and unfolded as a vesture, is changed—while He, the Former, in the form remains. The Church is ‘the body’ of which Christ is the spirit—the fulness of Him which filleth all in all. The universe, in a sense, is the body, of which God is the spirit—the fullness of Him which filleth all in all—a lower life, *but God’s life still*. For this reason I do not know how to ‘keep language unequivocal.’ The two passages I have quoted from St. Paul and from the Psalms are equivocal—pantheistic in their form—indeed, I suppose one was the language of a pantheist—admitted and adopted by St. Paul in that wondrous way of his which extracted the element of truth from everything, while rejecting the error. My statement above might come from the pantheist’s lips; but I am no pantheist—I believe earnestly in God’s personality, by which I mean consciousness, character, and will.”\*

The foregoing, in the main, expresses my own point of view in regard to the vexed question.

\* “Life and Letters”—Letter XVIII.



I assume, however, that when Dr. Robertson declares "I am no Pantheist," he merely dissociates himself from the particular theory which the term 'Pantheism' is generally understood to express—for what I would term the *germ* of Pantheism is most certainly embodied in his affirmation.

And, if this be allowed, I am still in agreement with the Doctor, for I submit that there is both a true and a false Pantheism:

- (i.) That which identifies God with the universe—*i.e.*, He is the universe, and nothing more. This I would term *the physical or materialistic view*.
- (ii.) That which asserts that God is the one absolute Self-conscious Reality, revealing Himself *in* external nature, and in human personality,—*i.e.*, He is the Soul of the universe; or, to quote the famous statement of the Rev. R. J. Campbell, "My God is my deeper self, and yours too; He is the Self of the universe and knows all about it." This I would term *the spiritual view*.

The former theory I repudiate. The latter view I conceive to be the truth. It would, however, be more correctly described by the term



PANENTHEISM—*i.e.*, all *in* God; and the converse, God *in* all!

Thus, we have come to accept as sublime truth, that for which Giordano Bruno was condemned and burned as a heretic, viz., that “God does not exist apart from the things of the world. He is throughout present in them; just as there is no such thing as *being* in the abstract apart from individual being, or Nature apart from natural things, or goodness apart from *good*.”

## CHAPTER VIII

### DEGREES OF IMMANENCE.

Misapprehension of the fact of the Divine Immanence arises from the confusion of immanence with the personal presence.

**IMMANENCE AND  
PERSONAL  
PRESENCE.**

Now the Immanence of God is one thing; the personal presence, though also an aspect of immanence, is yet distinct. We must distinguish between the essence and the source; between the shadow and the form; between the life that emanates *from* God, and the life that *is* God—the “personal” God.

Again, there are degrees of immanence. Starting with what is termed inanimate creation, here, only the thought and purpose of God are manifest. Proceeding from the inorganic to the organic, as we ascend the scale of life, we discover more of the essence and mind of God at each stage in the ascent, until we arrive at the

**DEGREES OF  
IMMANENCE.**

highest known form of life—Man: a unique creation, in that he not only lives by virtue of the same mysterious essence that pervades and permeates the entire physical universe, but he is a spirit; a personality related to the Eternal Spirit and Divine Personality of God Himself.

It is said of Man,—and of Man only:

*“Made in His image.”*

“In Him,” too, “we live and move and have our being.” “Know ye not,” says Paul, “that ye are the temple of God, and that the Spirit of God dwelleth in you?”

Says that famous American writer, Walt Whitman: “In the faces of men and women I see God, and in my own face in the glass; I find letters from God drop’t in the street, and everyone is signed by God’s name. I hear and behold God in every object.” Oh!—

Speak to Him, thou, for He hears,  
And Spirit with Spirit can meet—  
Closer is He than breathing,  
And nearer than hands or feet.

## CHAPTER IX

### IMMANENCE AND TRANSCENDENCE.

Many of my readers will be aware that, for nearly nineteen centuries, the dominant note of official Christianity has been the doctrine of the Divine Transcendence; whereas the fundamental tenet of modern or progressive theology is the Divine Immanence. Are these two facts antagonistic? In no wise! Indeed, the two terms ought never to have been divorced; for neither term alone expresses the whole truth, except as the one may be understood to imply the other. Dr. Frank Ballard has well said: "Immanence is but the complement of the transcendence. Immanence without transcendence would be effect without cause. Transcendence without immanence would be cause without effect."\*

Now, in the work from which I have just quoted, Dr. Ballard is careful to add that "Cause

\* "The True God," p. 155.

and effect are not spatial entities which necessarily crowd each other out. The effect is but the manifestation of the presence of the cause.”†

Just so! And both are merged in the individual, the fact. And as the *cause* of which we now speak is not merely a mighty force, but the Supreme and Ultimate Personality in and *behind* phenomena, so the *effect*, which we designate ‘the Divine Immanence’ is, so far as relates to human personality, the manifestation of that ultimate personality—the Infinite and Eternal God.

But He who planned the universe and established the wondrous laws which govern the mighty forces of Nature is omniscient.

That mystic force in Man, that tie which binds man to man, and which is slowly, but surely, enfolding humanity in its silken robe, that quality in our nature which is most Divine, and which we call *love*, implies a vast ocean of Eternal Love, as yet unfathomed, and, to our finite sensibility, unfathomable.

Thus, the Divine Immanence predicates the Divine Transcendence: And as the infinite can be known to our finite consciousness only as it is manifest in finite phenomena, it is fitting that the emphasis should be placed on the *immanence* as the

† “The True God,” p. 155.

revelation of GOD, WHO IS THE GROUND  
OF ALL CONSCIOUSNESS, AND THE  
VERY ESSENCE OF HUMAN PERSON-  
ALITY.

“Infinite nearness! We see Thee revealed  
In song of bird, in flower at our door,  
The happy laughter of a little child—  
The stars at night, the pebbles on the shore—  
Each unto each allied, and all to Thee,  
Thou tender, living, grand, reality,  
Who art so near.

“Infinite nearness! Thee we see enshrined  
In truth and love, and blessed discontent  
That spurs our wills to reach new heights of life.  
Would that our days might evermore be spent  
In living out what Thou hast wrought in us,  
For ever near.”





## RECAPITULATION.

### CHAPTER X.—SOME CONCLUSIONS.

- I. Man a Product of the Cosmos.
- II. Man a Self-conscious Being.
- III. Evolution the Law of Life.
- IV. Life is Unity.
- V. God the Soul of the Universal Order.
- VI. God Immanent and Transcendent.
- VII. God in Man.
- VIII. The Ideal Man.
- IX. Jesus the Archetype of Humanity.

### CHAPTER XI.—WHAT IS MAN.

- I. Final Deductions.
- II. The Eternal Interrogatory.



## CHAPTER X

### SOME CONCLUSIONS.

'Tis the sublime in Man,  
Our noonday majesty, to know ourselves  
Parcel and portion of one wondrous whole.  
COLERIDGE.

What is Man? The main conclusions noted in the course of our inquiry may be summarised under nine heads:

#### I.—MAN A PRODUCT OF THE COSMOS :

In the first place, let it be clearly stated, Man has not descended from some external region—the idea is a *reductio ad absurdum*, for there is no external region. The Universe is ALL—and it has neither height nor depth; it is fathomless; it is boundless; it is INFINITE!

This earth-plane, upon which we now live, is part of the vast Universe to which Man is related, body, soul, and spirit, and of which he is the crowning product. This, in brief, is the origin of Man.

## II.—MAN A SELF-CONSCIOUS BEING :

But the fact that Man is aware of the Universe about him, and of his own relation thereto, implies the still greater fact that he is self-conscious. Hence, we get a more accurate view in the larger definition: *Man is a self-conscious being, expressing himself through the vehicle of a physical body.* He is endowed with individual consciousness, yet with a sense of one-ness with every other individual consciousness, and with the great central Life Principle and Spirit of the Universe.

## III.—EVOLUTION THE LAW OF LIFE :

In the next place, we note that all that has life, whether in the vegetable, the animal, or what, for purposes of distinction, we call the spiritual kingdom, was not made—*i.e.*, in the sense that a potter makes a vessel—but has been evolved by some unknown principle, operating through and by that mystic energy called *Life*.

Says Bergson: "Everything that exists is the manifestation of a life-force, the '*élan vital*' which is perpetually recreating itself. This is the 'creative evolution' of which I have written. There is in each of us a particle of life-force, which is above intellect just as much as it is above our

physical powers. We grow and progress because the life-force wills that we should do so.

“The life-force which we find in every living thing must have come from a source. That source is unceasing life, action, freedom—you may call it God. It must have always have existed, for otherwise there would have been nothing. And nothing is unthinkable. According to my views, the original source existed in time, but out of space.

“Life is a constant springing upward. To exist is to change; to change is to mature; and to mature is to go on creating oneself endlessly. In each of us this life-force is shown in the form of intuition, which all of us possess more or less, and which at times permits us to catch a glimpse of the very nature of our existence.”\*

Hence, the law of life is well expressed by the term *Evolution*: the law of development by steps; which George Alexander Smith describes as “An age-long process begun in the dim infancy of time, with no chapter of its bewildering story finished, and a likelihood that centuries will pass before the tale is fully told.”

But, let it be clearly stated that it is not one

\* An able summary of the eminent modern Philosopher's teaching — vide *The New Alinement of Life*, Ralph Waldo Trine, pp. 156—7.



thing becoming totally other than what it originally was. True, the form changes; but, that other thing that yesterday was not and to-day is made manifest, nevertheless, eternally was. For Evolution is merely *unfolding* a manifestation by steps of that which was Involved.

#### IV.—LIFE IS UNITY.

If this be true, it surely follows, as a very natural deduction, that Life is not a series of entities wholly unconnected with each other, but a wondrous whole. For, though there be many and varied forms in which life is manifest, it is the same mystic energy that pervades all, and pulsates throughout the vast universe itself. Indeed, it would be correct to say that *the source and the supply are one*.

“As the smallest grain of dust is bound up with our solar system, drawn along with it in that undivided movement of descent which is materiality itself, so in all organic beings, from the humblest to the highest, from the first origins of life to the time in which we are, and in all places as in all times, do we evidence a single impulsion, the inverse of the movement of matter, and in itself indivisible. *All the living hold together, and all yield to the same tremendous push.*”\*

\* “Creative Evolution,” Henri Bergson, p. 285.

Thus the essential facts of life and the Principle that produced them, and that differentiates the distinctive phenomenon in which that life is made manifest on the physical plane, are, in the last resort, UNITY.

## V.—GOD THE SOUL OF THIS UNIVERSAL ORDER:

Further, we have noted that Life at its highest development on this physical plane, has become self-conscious in Human Personality. Whence, then, this human personality, with all its marvellous potentialities?

It is certain that Man did not create the spheres: For, though he possess the power to read them, to measure them, and to tell their weight, the ultimate analysis of that infinite and eternal energy we call Life is still a profound mystery.

What then! The key to the problem seems to lie in the fact of what is termed the *religious instinct*: for, to Man, the universe is no longer a material thing which sprang into existence by the operation of blind forces—a mere aggregation of unintelligent and unintelligible atoms; it throbs with life and consciousness; it has become articulate; and there is that in Man which responds to the call of the Universe. Nay, more, *there is*

*someone at the heart of the Universe to whom Man turns as instinctively as the offspring to its progenitor, as the child to its parent. Thus we reason, that Life is a personal principle, and He to whom Humanity responds is the Supreme, Self-conscious, Personality of the Universe, which is expressed by the term GOD!—the Infinite and Eternal Spirit who is from everlasting to everlasting, and who, as we have seen, has not made a machine, but evolved a Universe, whose parts of varied form and beauty are correlated to this Divine Principle and gracious Personality who is the soul of all things that do exist.*

And, if this be true, then our vision of Man becomes still brighter, still more wonderful, more inspiring; for Human Personality stands revealed as the limitation of the Infinite and Eternal Personality of the Universe.

## VI.—GOD IMMANENT AND TRANSCENDENT:

Note the significance of this trinity of truth in unity: (a) One universal law upon which all other laws depend; (b) One fathomless ocean of life whence innumerable life-streams flow out through the universe; (c) One Eternal Spirit whose Divine energy is manifest first in the unfolding of

a material universe, then in the physical life of that universe, and, lastly, in the slow development of intelligences, clothed with physical bodies, to whom the universe became vocal with the voice of an indwelling but invisible Presence, which echoed throughout the vast dome of infinitude, the stupendous challenge: "Do not I fill heaven and earth?" Hence, if God be the centre and the circumference of all things, the doctrine of the Divine Immanence is surely established. Indeed, were it not so, we should be unconscious of His existence. For, as the poet has sung:

"Thro' worlds unnumber'd tho' the God be  
known,

'Tis ours to trace Him only in our own."\*

Further, as no single form can be said to reveal the Godhead in all the infinitude of His greatness, and in all the splendour of His glory, He, in whom we live and move and have our being, must ever transcend our loftiest conception, and our deepest consciousness. Thus God is both immanent and transcendent.

## VII.—GOD IN MAN.

Whilst the physical universe, in all its manifold forms of life and beauty, is truly a revelation or

\* "Essay on Man," Pope, p. 28.

manifestation of God, only in Man is the Divine Personality revealed.

“Where is the thoughtful man to-day who has not broken the thin crust of his daily life, and caught a glimpse of those profound and obscure waters on which floats our consciousness? Who has not felt within himself a veiled presence and a force much greater than his own? What worker in a lofty cause has not perceived within his own personal activity, and saluted with a feeling of veneration, the mysterious activity of a universal and eternal power?”\*

Says Carlyle, “The essence of our being, the mystery in us which calls itself ‘I’—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals Himself in Man. This body, these faculties, this life of ours, is it not all as a vesture for that Unnamed?”†

### VIII.—THE IDEAL MAN:

We have pointed to Jesus, who was born in Bethlehem of Judea, more than nineteen centuries ago, as the Ideal Man: (a) Because, by common

\* *Outlines of a Philosophy of Religion*, Auguste Sabatier (Authorised translation by the Rev. T. A. Seed), p. 66.

† “*On Heroes and Hero-Worship*” (Carlton Classics), p. 20.



consent, His Life was the most ideal ever lived on this planet; (b) because, by an intuitive instinct, His contemporaries, and, indeed, men of spiritual discernment in all ages, have interpreted His life as the most perfect revelation of the character and mind of God.

History is not wanting in records of many remarkable personalities, whose lives have approximated to the life of Jesus in some striking particulars; but none appears to have lived his life so completely and fully on the highest plane as did Jesus of Nazareth: so charming in His simplicity; so majestic in His greatness; so tender in His compassion for the sorrowing, the suffering, and the distressed among men; so fearless in His condemnation of the oppressor, so stern in His denouncement of wrong-doing; yet, withall, so eager to raise the fallen; so patient with the penitent; a source of strength to the morally weak; ever ready to cheer and encourage the faint heart. A man amongst men! Truly human! yet truly Divine! "Tempted like as we are, *yet* without sin."\* This, at any rate, is the record of the sacred historian.

Now, I do not suggest that this record is an exact statement beyond dispute; on the other hand,

\* Hebrews IV, 15.



neither do I suggest that it is merely the extatic utterance of an enthusiast, whose estimate of the character of his great Master was formed by comparison with that of His humble followers. These are the extreme points of view, and not necessarily the only alternatives.

But I submit that, unless we are prepared to deny the historical reality of Jesus, and to treat the synoptic records of His life as wholly imaginary—a position that few, if any, even of the bitterest opponents of Christianity, have ever dared to assume—the general statement fully warrants the affirmation that the life of Jesus was a remarkable life—a Divine life, in the fullest sense of the term; that His was, indeed, a unique personality: unique, in that He expressed most fully the *at-one-ment* of God and Man. Hence the appropriateness of the appellation—‘*Son of God—Son of Man!*’

A wonderful phenomenon, indeed! but the greatness and the glory of the manifestation lies, not in the fact of the uniqueness of His personality, but in the fact that it was the revelation of a universal truth, which is suggested by the significant title we have chosen to describe the most striking personality that the world has ever known—*The Ideal Man.*

## IX.—JESUS THE ARCHETYPE OF HUMANITY:

The fact that the historical Jesus commands the adoration and reverent homage of all men, wherever He is truly known, argues for the fact of spiritual affinity between Jesus and ourselves. Thus we say that Jesus is the archetype of Humanity.

We say that Jesus was the embodiment of Divine Love: and it is because that unifying force is inherent in all men that we are drawn towards Him. Thus, it is because we are really *one* with Jesus in the essential nature of our being, that we seek fellowship with Him. Let this be granted: What then?

Now, Jesus claimed one-ness with the Eternal Father-God. 'Therefore, if we are one with Jesus, then the unity of God and Man is surely the only logical conclusion.

What matters; though in Jesus only we behold the fullgrown Man, whilst we are still in God's nursery, and have not yet attained unto the stature of true Manhood? *Somehow we feel that this unique personality, this kingly personage, is the elder Brother of our common humanity—the prophecy of our becoming.* Nay, more, that that perfect life, of which Jesus was the highest and

noblest expression, is the goal towards which we are slowly but surely moving.

This great conception is the central figure in what we may term the *new consciousness*. A great spiritual awakening, indeed; that marks the dawn of a new era—the era of Universal Brotherhood; when righteousness shall govern the nations of the earth, when God shall see of the travail of his soul and be satisfied.

## CHAPTER XI

### WHAT IS MAN?

Follow you the star that lights the desert pathway,  
yours or mine,  
Forward till you see the highest human nature is  
Divine.—TENNYSON.

#### I.—FINAL DEDUCTIONS.

What is Man? Offspring of the physical universe! Offspring of the Eternal Spirit of the universe! Born on the lowly plane of mother earth! Destined to ascend to the highest heavens! Who can say?

Explain it! We cannot. It was indeed a great day in the history of Man when he discovered the existence of universal law; but the secret of the how and the why of the process is beyond the ken of the human intelligence. Who can account for the beauty of the flower that breaks out or the flat, crooked, ungraceful branches of some cactus plant that has grown up from an ugly root, and, for a quarter of a century has remained

barren and unfruitful, save for the poisonous spikes it has thrown out along its serrated edges? Or, who can account for the wonderful transformation from the unlovely wriggling grub to the bright winged butterfly which rises above the low life of its progenitors, and seeks the environment of Nature's purest, most fragrant, and most lovely products?

Enough, then, to know that within this mortal frame of ours, built of the common atoms with which He constructed the physical universe, God has *planted* the seed of His own Divinity: and, like as the seed of a plant grows, passing through many stages of development, until, in form and beauty and perfectness, it resembles the parent flower; and, like as the infant of human parents grows, passing through many stages of development, until it becomes like them in form, and in character, *so* infant humanity, begotten of the Eternal Spirit,—the All-Father God, by the same great law of development is destined to grow in Grace—*i.e.*, in God-likeness, in wisdom, in love, in strength, until we bear perfect resemblance to our Divine Father, until we have attained unto the full stature of our manhood as portrayed in Jesus; until we are “perfect as He is perfect”—perfect, in that we, as parts of a great Whole, harmonise with that Whole.

I cannot think of a more fitting conclusion to this brief summary, than the simple verses of a 17th century poet, in which he tersely sums up the reflections of the soul as to the what, whence, and whither, of this complex being called Man :

How poor, how wretched, how abject, how august,  
 How complicate, how wonderful is Man!  
 How passing wonder He who made him such!  
 Who centred in our make such strange extremes,  
 From different natures marvellous mixed,  
 Connexion exquisite of distant worlds!  
 Distinguished link in beings endless chain,  
 Midway from nothing up to Deity!  
 A beam ethereal, solid and absorbed,  
 Though sullied and dishonoured, still Divine!  
 Dim miniature of greatness absolute!  
 Helpless, immortal! Insect, infinite!  
 A worm! A God! I tremble at myself  
 And in myself am lost.\*

## II.—THE ETERNAL INTERROGATORY.

Thus, as I pen these closing lines, I am sensible of the fact that I have but faintly echoed the voices that blend in one harmonious chorus—the song of the ages; I have but feebly expressed the grand diapason of the mighty deep, and the everlasting hills, and the sweet melody of the *soul of love*.

\* Ed. Young—1684-1775.



Back,—far back, “In the beginning,” God  
 created the physical universe, and, for ages,  
     “ . . . all tended to mankind,  
 And, Man produced, all has its end thus far :  
 But in completed Man begins anew  
     A tendency to God.”\*

I venture to suggest that the phrase “completed Man” should be read as applying to the birth of the physical Man: for the true ego is still incomplete—undeveloped.

There has, indeed, been one, and, so far as we can tell, only one, who has attained to the full consciousness and completeness of true manhood, viz., Jesus of Nazareth: but “the race itself is still enveloped in mist, and only here and there a glint of reflexion heralds the brightness of a coming dawn.”†

Hence the problem of the past is, in some respects, the problem of the future; and, from age to age, the eternal interrogatory will ever be writ large above the portals of this terrestrial life—  
 What is Man?

\* “Paracelsus,” Browning.

† “The Substance of Faith,” Sir Oliver Lodge, p. 23.

AN APPEAL.

Through the harsh noises of our day  
A low sweet prelude finds its way;  
Through clouds of doubt, and creeds of fear,  
A light is breaking, calm and clear.

WHITTIER.

. . . . no other way as yet is known  
With God's dim purpose to unite our own,  
Except for each to follow as he can  
The central impulse that has made him Man,  
Live his true self, and find his work and rest  
In toil or pleasure where that work is best.

F. W. H. MYERS.

Our hope is in heroic men,  
Star-led to build the world again.  
To this event the ages ran,  
Make way for brotherhood—make way for *Man*.

EDWIN MARKHAM.

## AN APPEAL.

“On the part of large groups of men and women, questions identical with, or akin to, the following are being asked: Is there a finer balance of Life? . . . Am I making an adequate or anywhere near an adequate use of the inner powers and forces—the ‘hidden energies’ of life—in my everyday living? Am I concerning myself primarily with life, or with its accessories? Am I contributing my due share to the friends’, the neighbours’—the worlds’ work, needs, problems, joys? . . .

“Whenever a man or woman gives more thought, more time and attention to the mere accessories of life than to life itself, there is an *inner something* that arises to protest and that will not down. If one refuses to heed it, there is no abiding satisfaction then to be found. Moreover, when the cloudy or the dark day comes, as come it inevitably does now and then in every life, there is no refuge to fall back upon.”\*

Then, surely, however inscrutable the mystery of Life, it were folly to shut our eyes to the light

\* *The New Alinement of Life*, Ralph Waldo Trine,  
p. 11.

of Truth that has already pierced the darkness of human ignorance! It were folly to ignore the inner tuitions of human consciousness, or to attempt to stifle the universal cry of the human heart for GOD—however we may interpret the fact.

Do we know HIM?—Him, who is the *soul of the universe* and the very essence of our humanity? Ah! we have seen Him in the beauty and majesty of His creation; we have seen Him at work in the world—ministering to the needs of the human family, through a thousand agencies; we have heard His voice in the mighty thunders and in the roar of the tempest; He has expressed Himself in deeds of heroism, and of tender pity; we have seen the light of His divine love shining in the sweetness and sincerity of altruism in a mother's self-giving for her offspring, and in the clinging trustful affection of a little child. *Ay, we have seen the humanity of God and the glory of His Divinity in the face of Jesus.*

Brother man, believe it! For herein is the answer to the inquiry of the ages—the answer for to-day. And, though the finite intelligence of Man can never apprehend the fulness of the revelation,—though “We see as if in a mirror and are puzzled”—enough has been revealed for our guidance.

Then, let us abandon our low ideals—which are *no* ideals!

Remember, that the true view of our humanity is not a little higher than the beasts of the earth, but, in the symbolic phrase of an ancient writer, “a little lower than the *Angels* in the heavenlies.” Not that we have descended, but that we have ascended—and are still ascending.

Remember, that the real self in you, in me, in each individual member of the human family, is *one* in essence with the Eternal Self of the universe—it is *one* with God!

Surely, we do well, then, to recognise the nobility, nay, the Divinity, of our *parentage*, and to seek fellowship with the All-Father God! We do well to set our affections on the things that are above us: to seek the kingdom to which we in very truth belong—the kingdom to which we are heirs: the kingdom of Right, and Good, and Purity—the *Kingdom of Love*! We do well to live as true men—God-men; with our whole being open to the inflow of the Divine Energy!

So shall we realise LIFE THAT IS LIFE INDEED!  
So shall we fulfil the purpose of our being, ‘*in tune with the Infinite.*’

“Great it is to believe the dream  
When we stand in youth by the starry stream;  
But a greater thing is to fight life thru  
And say at the end, ‘The dream is true!’



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